

Slavery-1925.

BOSTON MASS. C. S. MONITOR  
APRIL 29, 1925

## Honor for an Ex-Slave

Few, if any, among those Americans who are familiar with the history of their country during the years preceding and immediately following the abolition of slavery, will oppose the plan to render national tribute to the life and works of Frederick Douglass, himself a former bondman. Among those of his own race there is a movement, encouraged and sanctioned by many leading white citizens, to allot to him a niche in the Hall of Fame. Surely if moral courage and devotion to a worthy cause entitle one to such recognition, the qualifications have been met in the present case. Fame knows no color line, no aristocracy of birth or wealth, no country. It is by accomplishment only, by the maintenance of right ideals, and by steadfastness in times of discouragement and adversity, that the laurel wreath is won. Its bestowal, soon or late, comes only when those in whose behalf great sacrifices have been made learn to realize the true value of the service rendered.

Douglass was a plantation slave, half Negro, and was sold by his master, a Maryland planter, to a Baltimore shipbuilder, in 1832, when he was sixteen. Six years later he escaped. Not until 1841, however, was his voice heard in condemnation of the terrible system under which he was born and reared. It was at Nantucket that he first gave promise of the power and persuasive eloquence which later thrilled audiences both in his own country and in England. He was uneducated, except as he was self-taught, but his thirst for knowledge was inspired by the realization that only through its attainment could he hope to exert an influence which would aid in the deliverance of his people from human bondage. He lived to see his great hope realized, and to mark the progress of his fellows in their march upward and onward.

In his lifetime, too, Douglass received that recognition to which he was so justly entitled. In 1871 he was appointed secretary of a commission sent by his Government to Santo Domingo; in 1872 he was a presidential elector; in 1877 he was marshal of the District of Columbia, and later Commissioner of Deeds, and in 1889 he was appointed Minister to Haiti. In Rochester, N. Y., the city to which he fled after escaping from slavery, a monument has been erected to his memory. In Boston, Douglass Square is named for him.

No Negro has heretofore been proposed for a place in the Hall of Fame. Surely it seems fitting that the honor should be bestowed. It would testify eloquently to the genuineness of

American democracy. Perhaps it would, likewise, tend to inspire and encourage, as such tributes are intended to do, greater unselfish devotion to the cause of humanity everywhere. It is only as humanity is emancipated and redeemed that it is freed from its own sense of bondage and its self-imposed servitude.

NEW YORK CITY WORLD  
APRIL 19, 1925

## JEFFERSON TRIED TO HAVE SLAVERY ABOLISHED BY LAW

Introduced Bills in Virginia  
House for Purpose, but They  
All Failed of Their Passage

By Lester A. Walton

Participation by citizens of all sections, on April 13, in exercises commemorating the 182d birthday anniversary of Thomas Jefferson, the movement on foot to make his home at Monticello a National shrine and the consideration of plans to observe in 1926 the centennial of his death, have revived interest in the life and activities of the immortal liberal.

Scores of reminiscences are being printed about Jefferson as the author of the Declaration of Independence, author of the Statute of Virginia for Religious Freedom and founder of the University of Virginia. These are concrete and outstanding accomplishments of a crowded and well-spent life. Nevertheless, it would be a grievous omission and an historical inadvertence if no reference were made to his untiring efforts to wipe out slavery. For Jefferson was its implacable foe.

### Favored Abolition

Lincoln's memory is revered for having with one stroke of the pen freed 4,000,000 slaves. Jefferson performed no such great humane act, but history records that he was a most insistent and consistent advocate of the abolishment of slavery, perhaps more so than the emancipator. Curiously, every issue he championed with a view to releasing from bondage the human chattels of

his time met with failure.

One of the four important bills he introduced in the House of Burgesses in Virginia at the age of thirty-seven was aimed at discouraging slavery, although under the prevalent system he was himself a slaveholder. In 1784 he sponsored a resolution in Congress providing for the exclusion of human traffic from Western territories. It too failed of passage by a narrow margin. He was unsuccessful in his attempt to have inserted in the Declaration of Independence a clause denouncing slavery, but later on induced Congress to pass a bill prohibiting the further importation of slaves.

Jefferson's views on the so-called Negro question are interestingly given in "Life and Opinions of Julius Melbourne," published in 1847 by Hall & Dickson of Syracuse, N. Y. We are told by Melbourne, who was the dinner guest of the Sage of Monticello in 1815, that Jefferson had intended that the University of Virginia should be free for the instruction of all sects and colors.

Julius Melbourne was born a slave at Raleigh, N. C., July 4, 1790. He was of light complexion. However, his racial identity was well known to Jefferson, who introduced the Negro to his other guests and treated him as an equal in every respect.

In telling of his visit to the home of Jefferson in July, 1815, Melbourne relates that he carried a letter from a Mr. Pendleton, a white lawyer living in North Carolina. "Mr. Pendleton, according to my express desire," writes Melbourne, "in his communication to Mr. Jefferson, stated briefly my history, or so much of it as was necessary to apprise him that I was born a slave, and that I was partially of African descent."

### Treated Courteously

"I was conducted to his study, or reading room, where I found him sitting at a table covered with books and papers. He rose when I entered and received me with great politeness and apparent cordiality. I instantly found myself at perfect ease in his presence. I suppose that part of Mr. Pendleton's letter which stated that I was born a slave and was of African descent excited his curiosity, for he immediately commenced a conversation evidently with a view to ascertain the strength of my mind, and to what degree it had been cultivated."

"I remained in the neighborhood of Monticello nearly a week, and spent a portion of every day in Mr. Jefferson's

son's library, at his pressing invitation. On Tuesday before I left these quiet philosophical shades, I received a card from Mr. Jefferson inviting me to dine with him in company with a few friends the next day at 4 o'clock."

Melbourne went to the Jefferson home at the appointed hour and found there Chief Justice Marshall, Samuel Dexter of Boston, Dr. Samuel Mitchell of New York, a Mr. Leland and a Mr. Wirt. He was introduced as "a young gentleman from North Carolina."

During the meal the subjects, "Lawyers and the Practice of Law," "State Rights," "The Capacity of the African Race" and "Negro Slavery" were spiritedly discussed. Mr. Dexter said he did not apprehend any danger of a separation of the States from any differences of opinion as to the ordinary measures of government. "But there is one evil," continued Mr. Dexter, "from which I apprehend that dreadful result—I mean slavery in the Southern States and the slave representation."

"Oh," spoke up Mr. Jefferson. "dismiss your fears on that subject. Slavery will soon be abolished in all the States."

"Never," said Judge Marshall. "never by the voluntary consent of the slave-holding States."

Thomas Jefferson replied that he regretted that so attentive an observer as the Chief Justice should entertain such an opinion. "I well know that at the time American Independence was declared no member, either North, or South, expected that slavery would continue as long as it has," said the Sage of Monticello.

"I can well believe that," said Mr. Wirt, "for they must have felt that the continuance of slavery was directly adverse to their declaration that all men are born free and equal."

Dr. Mitchell said he very much doubted whether, according to the laws of nature, the Africans were not formed to be subject to the Caucasian race, maintaining that from his own observations he was satisfied that nature had formed an essential difference between the two races. Then the doctor went into an elaborate description of the brain, which he said was the source of intellectual power, and held that the brain of the Negro was not so capable of producing intellectual power as that of the Caucasian.

"As regards personal rights," said Thomas Jefferson, "it seems to me palpably absurd that the individual rights of volition and locomotion should depend on the degree of intellectual power possessed by the individual. I should hardly be willing to subscribe to the doctrine that because the Chief Justice has a stronger mind or a more capacious and better formed brain than I that, therefore, he has a right to make me his slave."

"But doctor," continued Jefferson, "may not the diet and exercise, bodily and mentally, of a child produce some

of the brain? I will suppose that my friend, Dr. Dexter, has two sons, the eldest of whom shall be six years old, as nearly alike as brothers of the five and six generally are. Suppose the younger to be transferred to a Negro plantation in South Carolina, be placed in a Negro cabin and brought up with them, and that the elder suppose a Caucasian slave and let Dr. Dexter dissect and compare the great-grand-children of that issue with the issue of the elder brother. Then let their education be completed by four years' residence and tuition at Cambridge. What would be the result of this experiment?"



At this juncture Thomas Jefferson interposed and replied to Mr. Leland: "I am happy to have it in my power at this moment to prove to you and Dr. Mitchell by ocular demonstration that the experience of one of you and the theory of the other has led you to erroneous conclusions. Look at this young gentleman who sits opposite you. In the meantime," continued Jefferson, "Mr. Melbourne, allow me the pleasure of drinking a glass of wine to you. Mr. Melbourne," added Mr. Jefferson, "was born a slave and is of African descent though he has considerable Saxon blood in his veins. He was enfranchised by a pious and benevolent lady and is now a man of wealth."

#### Guest Embarrassed

"He has by his own efforts and industry cultivated and well-improved his mind, which I religiously believe your missionary observations, friend Leland, and Dr. Mitchell's dissections to the contrary and notwithstanding is of the first order of human intellects."

Melbourne relates that he was embarrassed at the compliment paid him by his host and presumed he appeared awkward. The whole company gazed on him with astonishment. The piercing eye of the Chief Justice in particular was fixed intensely upon him. Then Thomas Jefferson related some part of the Negro's history relative to having his wife taken from him by slave owners, which he had been previously told.

## Station of "Underground Railway" Still Stands in Columbus East Side

Once the refuge of runaway slaves and an object of curiosity to everyone in the neighborhood who sought to help Negroes on their journey to Canada and freedom, an old barn located in a property in the rear of the Pauline Home for the Aged at 1323 East Main Street, still stands as a memorial of the "underground railway" of the days before the Civil War.

Aaron B. Spencer, now 87 years old, who lives at 476 Kimball place and who has resided in the neighborhood of that old station of the "underground railway" 57 years, was one of the boys who used to play about the barn and bring the fugitive Negroes food and water.

"When I was a youngster playing in the fields around these parts," said Mr. Spencer, "I used to play with the Kimball boys and Jones boys, in the barn. We would see colored folks sleeping in the hay in the daytime, but the next time we would go back, there would be a group of new faces, peering through the cracks in the barn wall, watching everyone who approached."

#### Maintained by Kimball

"It was sometime before I noticed

#### Capital First Stop

Columbus was the first stop for runaway slaves, after they left the Rankin cabin at Ripley, Ohio. Rev. John Rankin maintained his residence on the top of a hill in full view of the Kentucky shores. Every night a beacon would burn in one of the upper windows in the cabin as a guiding light to runaway slaves to direct their way safely. The cabin was a mass of trap doors and secret passages, where the unfortunate blacks could secrete themselves for the night and escape via an underground tunnel, which led for some distance down the hill. It was there the term "underground road" was devised.

While Rev. Mr. Rankin took no hand in getting the slaves on their way, he furnished them with food clothing and lodging at his cabin and then turned them over to his sons, who would personally escort them, to the next station, where willing hands again helped them on their way to freedom. History tells of many attempts to capture the runaways at the Rankin cabin, but a reputation was established that not one man or woman was ever captured at this location. Oftentimes armed parties would demand admittance their home, but the Rankins always delayed and gave the fugitives ample time to get under cover.

#### Ex-Slave Tells Story

Sometimes stations were established in the midst of a neighboring woods or swamp, where rude cabins were constructed, their openings concealed by a pile of straw or by stumps of old trees. Supplies and sleeping accommodations were maintained in these camps by residents of nearby towns, as the section along the Ohio River was settled by anti-slave factions, who would not go to the Kentucky shore to bring the men across, but felt that if they did get across, they deserved to be helped in any way possible.

Many methods of obtaining information were used by the more or less ignorant slaves, in getting the facts concerning their travel before their mad dash for liberty. A good example of this is told by Rev. Jacob Cummings, who resides on the outskirts of Columbus. He ran away from a "hard master" in July 1839.

Cummings was befriended by a Mr. Leonard, a grocer of Chattanooga. Leonard took Cummings aside one day and told him where Ohio and Indiana lay on the map and about the opportunity for freedom suggesting that Cummings should leave for Canada. The Negro went back to the plantation with the idea of escaping.

One day he saw a flock of pigeons flying northward and he was told they were going to the cooler regions and Canada. Several days later, while engaged in conversation with his master, a grandson he brought

up the subject of the birds. In a discussion that followed, the young master produced a map and marked their direction, thinking it would help penetrate the depths of the man's ignorance. Mr. Cummings confessed without much shame that later, he stole the map and made a successful journey to freedom, taking several more slaves with him.

#### Penalty Provided

Every Negro who sought to free himself found that he was almost immediately under a crushing weight. Custom had not only made him a slave, but the law of the land bound him to his owner. The first slave fugitive act, which was passed in 1793, provided a penalty of \$500 for "any person hindering a claimant from arresting a fugitive, or harboring or concealing such a person after he or she was known to be a fugitive from justice and labor."

Slave-catching became a vocation, while in some cases a suitable living was earned on the profits of raising bulldogs and bloodhounds to be used for trailing. Many ideas were installed in the ignorant minds of the men, such as "it was too cold in Canada for a black man to live, and he would soon die."

A rather humorous tale is told of a bright-looking Negro who walked into the lobby of a public hotel across the border of Canada and when questioned concerning his freedom, admitted that he was an escaped slave.

#### He Was Satisfied

"Well, we're glad to see that you got away," said one of the men in the room, "but you don't seem to be very poor," he added.

"Have good clothes down South?" was the next question.

"Suttlingly sah, same clothes as my massah."

"But you got a good many whippings, didn't you?"

"Nebber had a whipping in my life," was the answer.

Never thrashed? Well, I suppose you don't always get enough to eat, then, do you?"

"Always had enough, gemmen; nebber went hungry."

"What?" persisted the questioner. "You left a place where you go all the clothes you wanted; all you wanted to eat and never were whipped?"

"Gemmen," said the fugitive, "all I got to say respectin' dem privileges is, dat if any one of you wants to avail hisself ob em, de situation an open."

## OLD BILL OF SALE FOR PRE-WAR SLAVE.

Goodwater Attorney Has Document With Lettering Perfectly Legible

GOODWATER, ALA., Dec. 11.—Discussion of various stories printed in the newspapers about the frequent discoveries of old records of pre-Civil war transactions has brought to light the fact that an original bill of sale for a slave is owned by John Darden, local attorney.

Almost yellow with age and worded in the phraseology of the day, the paper is dated 1852. It records the sale of one "Nathan" for the sum of \$1,200 cash.

The wording and spelling of the bill are given in full as follows:

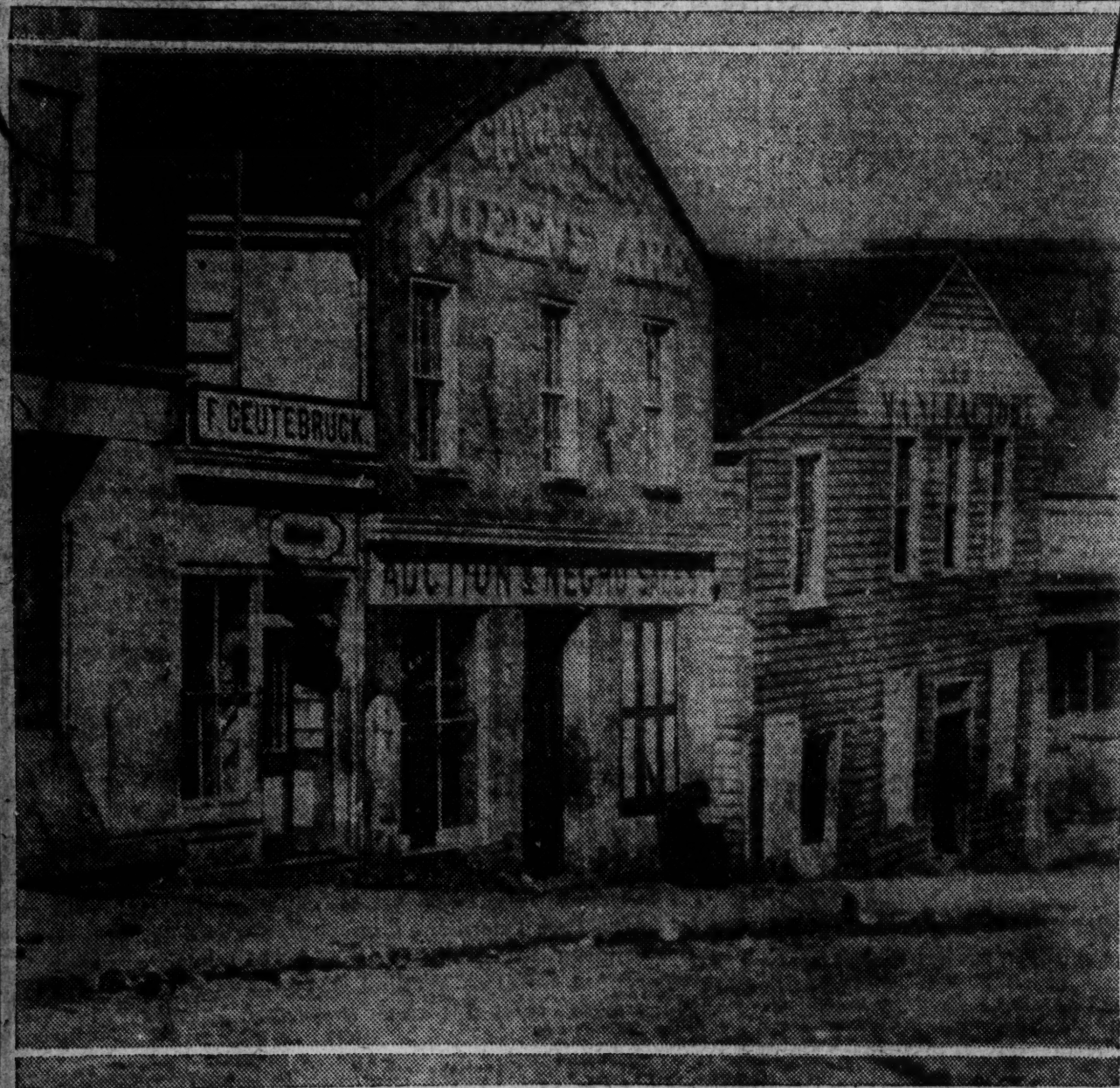
The state of Georgia, Butts County, This indenter made and entered into the second of December, one thousand eight hundred and fifty-two, between Thomas B. Bunford of the state and county aforesaid and John Dunn of Tallapoosa county, state of Alabama, I, Thomas B. Bunford, do sell a certain negro man by the name of Nathan, about the age of twenty-six years old. I do warrant him to be sound boath in body and mind and all other wits and from all claims for the sum of twelve hundred dollars in han paid by John Dunn of the county and state aforesaid this day and year above written.

Sind, sealed in the presence of Test: Frances K. Bunford, Thomas H. Hawkins (Seal) The bill is written in long hand and the words are perfectly legible.



Slavery - 1925

## Atlanta's Slave Market



Interesting old picture taken in Atlanta many years before the Civil war, showing the building in which negro slaves were auctioned off. This building stood on the site of the old George Muse store on Whitehall street. The Slave Auction company occupied the ground floor of the building, while on the second floor was the glassware store of T. J. Ripley, which business was conducted by Mr. Ripley for many years after the war. To the left of this building is shown the sporting goods and fire-arms and ammunition store of F. Geutebruck, which later became the Heinz Sporting Goods store, and which for many years has been one of Atlanta's best-known business establishments, being located on Alabama street only a half block from the site shown above. On the right of the slave market is shown the building which housed Atlanta's first cigar manufactory.

## Two Valuable Works On The Negro

By Carter Godwin Woodson

Free Negro Heads of Families in the  
United States in 1830, \$5.00

Free Negro owners of Slaves in the  
United States in 1830, \$1.00

These works are the product of the well known editor of the Journal of Negro History and author of various interesting and valuable works on the Negro. As he has devoted the last 15 years of his life to the special study of this neglected group, he is now publishing at a rapid rate numerous books treating the various aspects of Negro life and history. These two publications are brought out by the Research Department of the Association for the study of Negro life and history, which the author founded ten years ago and has directed up to the present time.

The aim of the work is to facilitate the further study of this neglected group. Most of the people of this country have forgot that about half a million, almost one seventh of the Negroes in this country were free prior to the emancipation in 1865. These were leaders of this despised class, toiling up sometimes against the teeth of opposition into positions of ease and culture. Many were prosperous farmers and efficient mechanics. A few of them were printers,icians and lawyers prior to the Civil War.

The statistical report on Free Negro Heads of Families is introduced by a valuable discussion of the free Negro from various points of view. The author therein ably discusses the origin of the free Negro, the prevention of the increase of this class, the free Negro before the law, economic achievement, and social distinctions. Probably the most interesting part of the treatise is the development of early race admixture as the origin of the free Negro. The study is well documented by references to incontrovertible sources which inspire confidence in the author's production and enhance the value of the work.

The facts of the statistical part of the work were extracted from the manuscript schedules returned by those who took the census of the United States in 1830. After the Editor had first copied the record of one state to acquaint himself in detail with the information given in these census reports, the statistics were then copied under his direction

by three persons. The matter thus collected was then verified by the Editor and one of his assistants.

Accompanying tables give the names of about 50,000 heads of families, showing in each case the district, the country and state in which each lived. In some cases even the streets of the cities on which some resided are given. There appear also the approximate age of the head of the family and the total number of persons in the family including the slaves. Some one has referred to this as a veritable blue book on the Negro aristocracy a century ago.

The study of Free Negro Owners of Slaves is of unusual interest because of the opportunity it offers for understanding the Negro himself. The records show, however, that the Negro owners of slaves were such largely from the point of view of philanthropy. In many instances the husband purchased the wife or vice versa. The slaves belonging to such families were few compared with the large numbers found among the whites on the well-developed plantations. Slaves of Negroes were in some cases the children of a free father who had purchased his wife. If he did not thereafter emancipate the mother, as so many such husbands could not do without becoming separated from them, his own children were born his slaves and were not anxious to liberate their wives immediately. They considered it advisable to put them on probation for a few years, and if they did not find them satisfactory they would sell their wives as other slaveholders disposed of Negroes. For example, a Negro shoemaker in Charleston, South Carolina, purchased his wife for \$700; but, on finding her hard to please, he sold her a few months thereafter for \$750, gaining \$50 by the transaction.

Benevolent Negroes often purchased slaves to their lot easier by granting them their freedom for a nominal sum, or by permitting them to work it out on liberal terms. John Barry Meachum, a Negro Baptist Minister of St. Louis, thus came into possession of as many as twenty slaves by 1836. The Exploitation type of Negro slaveholder, moreover, sometimes feeling the string of conscience, liberated his slaves. Thus did Samuel Gibson, a Negro of Mississippi, in 1844, when he brought his six slaves to Cincinnati, Ohio, and settled them on free territory.

Having economic interests in common with the white slaveholders, the Negro owners of slaves often enjoyed the same social standing. It was not exceptional for them to attend the same church, to educate their children in the same private school, and to frequent the same place of amusement. Under such circumstances miscegenation easily followed. While

those taking the census of 1830 did not generally record such facts, the few who did, as in the case of Nansmond County, Virginia, reported a situation which today would be considered alarming. In this particular county there appeared among the slaveholders free Negroes designated as Jacob of Read and white wife and Syphe of Matthews and white wife. Others reported with white wives were not slaveholders.



# Indians Once Used As Slaves Before Negroes Introduced

Chas. S. C., Reports

DEC 7 - 1925

## A BLACK GENTLEMAN

Atlanta Man's Tribute To Old Negro  
—A True Christian.

In the light of recent efforts to misrepresent the attitude of the better class of Southern whites to the better class of Southern blacks we commend to our readers everywhere a tribute paid by James W. Austin, an Atlanta attorney, to Sam Bell, a negro—Uncle Sam, as he was known—who had just died. Mr. Austin wrote:

"A letter comes to me today. It is from the white-haired mistress of the old plantation home of my boyhood, my mother. 'Dear son', she writes. Uncle Sam is dead—Sam Bell is dead and I want you to write a tribute to him."

"I sit in my office chair with the letter in my hand and look out absently from the twelfth floor of a skyscraper on the great city stretching out before me. I hear the roar of the traffic in the crowded streets below, but these sights and sounds pass by unheeded. Memory is throwing on the screen of my fancy a picture of the long ago. I am a little freckled-face boy of seven back again on the old plantation, sitting on the kitchen steps under the shade of the spreading trees in front of the wheat field. There I am turning with nervous and eager fingers a nest of patridge eggs, and glancing up gratefully at Uncle Sam standing over me, grinning with delight at my joy over the present he has salvaged for me from the wheat field. There are an even dozen of the little eggs. Ranger, my dog, is standing by, eyeing my booty wistfully as I count my treasures.

"Yes, there before me at the old South Carolina home is 'Uncle Sam,' sturdy in build and firm as a rock, with a heart as kind, as gentle and as steadfast as ever beat under any man's shirt, whether that man be white or black.

"And for more than fifty long years he was a familiar figure around the 'big house' on the farm as the great white oak in the front yard, and as dependable and standing as straight-up for truth, and in honesty as immovable.

"South Carolina can boast of one antebellum crop which never failed—

gentlemen—gentlemen 'to the manner born.' And a great host of them were white and some were black, and black though his skin, Sam Bell 'a South Carolina gentleman,' instinctively refined, spontaneously courteous and polite, in speech truthful, in conduct without guile, in simplicity and humility, a little child.

"Can I write a tribute to Sam Bell? Can I write a tribute to this faithful old servant and friend of my father and mother, of their sons? Yes; for I who knew this princely old negro—knew him as he was—and say of him that I have known few men of nobler character of granite texture. I have known few men of finer loyalty.

"And his faith, in the Gospel of Jesus Christ, the Great Redeemer, never waned or wavered during more than half a century of Christian life and experience. Sam Bell's body goes back to mother earth, but his soul goes marching on, as I verily believe, with the great company of the redeemed."—Manufacturers' Record.

BILOXI, MISS. Nov. 14—Indians were used as slaves in the South by the early French settlers of Mississippi years before the first negroes were introduced. Local historians brought this fact to light in researches they have been conducting as a result of interest aroused in the Mississippi Gulf coast through the influx of capital and population from the north.

When D'Iberville established Biloxi in 1699, old documents here revealed he found slavery existing among the coastal tribes including the Chickasaws, Biloxis, Pascagoulas, and Choc-taws. The slaves were prisoners taken in battle from other tribes. In token of friendship to the French, the Indians presented them with slaves. Moreover, the French adopted the Indian custom of making slaves of warriors from unfriendly tribes.

Negroes were not introduced until 1712, when a shipment of twenty arrived. The entire French population at this time was about 100. The problem of labor had become serious. The Indian slaves for the most part were personal servants and usually escaped when they were sent into the fields as laborers. Most of the French colonists were soldiers, adventurers or wood rangers who had no thought of becoming workers themselves. From 1712 on negroes were brought in in greater numbers.

Studies among old French archives indicate that the total population of all the Indian tribes of Mississippi at the time of the first white settlement did not exceed 25,000.



Slavery-1925

## Old Bill of Sale Negro Slave is Found

Goodwater, Ala., Dec. 21.—(A.P.)—Discussion of various stories printed in the newspapers about the frequent discoveries of old records of pre-Civil War transactions has brought to light the fact that an original bill of sale for a slave is owned by John A. Darden, a local attorney, Dublin, Ga., *Courier-Herald*.

Yellow with age and worded in the phraseology of the day, the paper is dated 1852. It records the sale of one "Nathan" for the sum of \$1,200 cash. **DEC 21 1925**

The bill of sale as it appears in its verbatim form as follows:

"The State of Georgia

"Burt's County,

"This indenter made and entered into the second day of November, one thousand eight hundred and fifty two, between Thomas B. Bunford, of the state and county aforesaid, and John Dunn of Tallapoosa county, State of Alabama, I, Thomas B. Bunford do sell a certain negro man by the name of Nathan, about the age of twenty-six years old, I do warrant him to be sound both in body and mind and all others wits and from all claims, for the sum of Twelve Hundred Dollars in hand, paid by John Dunn of the county and state afore said this day and year above written.

"Signed, sealed in the presence of

"Test: Frances K. Bunford,

"James H. Hawkins.

"Thomas B. Bunford (Seal).

The bill is written in long hand and the words are yet perfectly legible.

## Old Negro Would Prefer to go back to Slavery Times

**DEC 31 1925**

Goldsboro, Dec. 30. (A.P.)—Goldsboro's oldest inhabitant is none other than "Uncle" James Allen, who, according to his own story, was born in slavery during the administration of President Jefferson, is the father of 34 children, and would prefer to go back to his days of the slavery than live as he does at present.

The old negro gives the date of his birth as December 15, 1809. Thus he is now 116 years old. The old man contrasts the present town of Goldsboro, with its 16,000 or 17,000 population with the village as he remembers it 60 years ago.

"When I come here to live 60 years ago," he said recently, "dare w'nt no Goldsboro"—just a little village called Waynesboro, and a mere hamlet consisting of a log courthouse, out near what is now known as Bizzells mill, a jail, and a general store, and a few houses.

When in slavery, "Uncle" James belonged to a man by the name of Newkirk. His master owned 150 slaves, the old negro says, except that he expressed it, "niggers."

"An' I tell you, boss, I'd rather be back lak I wuz then whar I had three square meals a day an' somebody to look after me than lak I is now. When I got sick, they sent old Doctor Fasion to look after me, and now when ol' Jim gits sick, I has to do the bes' I can.

The old man has been married three times, all three of his wives having long since died. Of the 34 children, 16 were born to his last wife. Most of the older children were born in slavery, the old man says.

## Will Drawn In 1837 Disposes Of Slaves

Columbus, Ga. Enquirer-

Delving into the mysteries of an old trunk that had rested in the dingy corner of a dusty attic for years, an interesting document was recently found by M. J. Twillie, jailor of Phenix City.

The manuscript is in the form of the last will and testament of E. J. Cheney, of Wilkes county, Ga., who was a great grandfather of Mrs. Twillie. The paper is dated October 30, 1837, and although faded with age and worn by time, the document is still legible. **DEC 21 1925**

The will follows:  
Georgia, Wilkes county:

In the name of God, Amen.

I, John Cheney Sr., of the county and state aforesaid, being well advanced in years but in perfect health and of sound mind and memory, thanks be to God for the same, and knowing it is appointed for all men to die, have thought proper to make this my last will and testament in the manner and form following.

Viz.

Item 1. My will is that all my just debts be paid.

Item 2. I give and bequeath to my son, Aquilla Cheney, ten dollars in full for his part of my estate.

Item 3. I give and bequeath to my son, Thomas B. Cheney, the one-half of the money my negro Duffin may sell for at my death and one hundred and fifty dollars in full for his share of my estate.

Item 4. I give and bequeath to my daughter, Julia Scroggin, the other half of the money my negro, Duffin, may sell for and one hundred and fifty dollars in full for her share of the estate.

Item 5. I give and bequeath unto my daughter, Margaret Chambers, my lot of land, which I drew in the fifth district of Wilkerson county, number forty-four, and fifty dollars in full for her share of my estate.

Item 6. I give and bequeath unto my son, John Cheney Jr., the sum of ten dollars in full for his share of my estate.

Item 7. I give unto the five oldest sons of John Cheney Jr., the sum of five hundred dollars, to be paid to any person lawfully authorized to receive the same at the division of my estate.

Item 8. I lend to my loving wife during her widowhood, all that tract of land lying in Greene county and state aforesaid, that I purchased of Maaham Green, containing eight hundred acres more or less, also the following negroes, Giles, Nancy, Daphny, Jim, May, Amos, Emily Sarah and Emanuel also all my household and kitchen furniture, plantation tools, wagon and stock of every description to be used by her and my executors to the best advantage for the payment of my debts and support of my youngest children and at the death or marriage of my wife to be divided as follows: the land to be divided among my five daughters, and the negroes, stock and furniture, etc; to be equally divided between my said five daughters and my son William O. Cheney, share and share alike.

Item 9. I give and bequeath unto my daughter, Matilda B. Johnson, in addition to what I have given her above, one negro girl named Mahaly, one horse, worth seventy dollars, one side saddle, one cow and calf, one bed and furniture and twelve dollars worth of kitchen furniture to be given her when she marries again, or arrives at lawful age, twenty-one years, in full for her share of my estate.

Item 10. I give and bequeath unto my daughter, Rhoda Ann Cheney, in addition to what I have given her above, one negro girl named Chloe, one horse worth seventy dollars, and one side saddle, one cow and calf, one bed and furniture and twelve dollars worth of kitchen furniture to be given her when she marries or arrives at lawful age in full for her share of my estate.

Item 11. My will further is that if either of my daughters, Matilda or Rhoda Ann, should die without leaving child or children, their share of my estate to be equally divided among the balance of my last children, viz. William O. Cheney, Harriet Cheney, Drusilla Shoyer, and Eliza Cheney, now Harriet formerly Eliza Boswell, and should either or both of the negroes willed my daughter Matilda and Rhoda Ann, die before they marry or become of age, they are to be made equal as the lots made up out of the property willed to all them at the death or marriage of my wife as mentioned in item 8 of this, my will, viz. out of the land and negroes mentioned in said item.

And lastly, I do hereby nominate, constitute and appoint my loving wife executrix, and my son, William O. Cheney, and my son-in-law, John Boswell, executors of this, my last will and testament, hereby revoking all wills heretofore made by me and declaring this only to be my last will and testament.

In witness whereof I have hereunto set my hand and seal, this thirtieth day of October, 1837.

Witnesses,

M. P. CALLOWAY,  
JOHN DYSON,  
WILLIAM S. MERCER



*Mr. Work*  
SPORT SECTION

*This is history.*  
*Best regards,*  
*Ed*

## News and Social News

### POULTRY WORK DEMONSTRATED IN FAYETTE CO.

Plans For Annual Show  
Also Discussed at  
Connersville.

### PETITIONS FILED FOR STREET WORK

Proposed Improvements  
Referred to Council Com-  
mittee For Action.

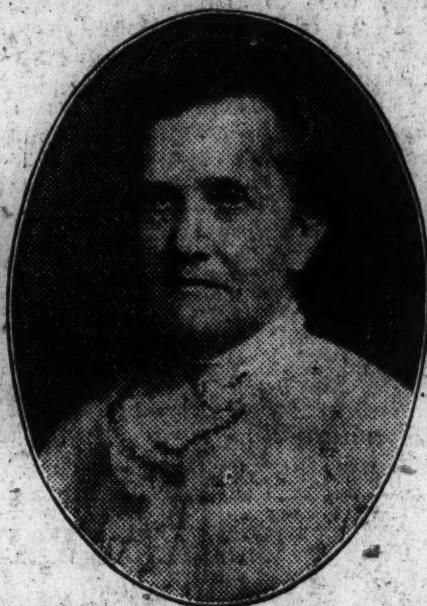
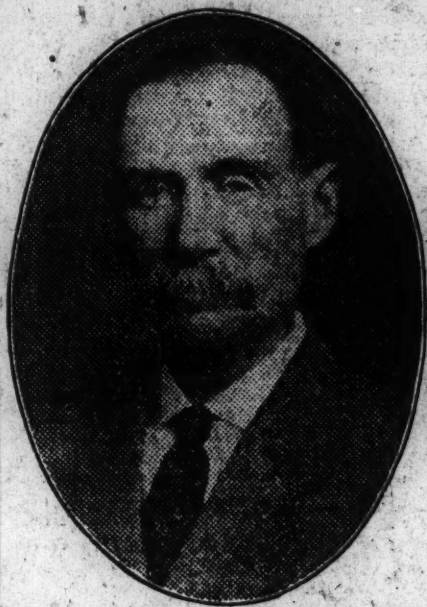
CONNERSVILLE, Ind., March 6.

—The annual Fayette co. Poultry school held this week at the American Legion club rooms attracted large crowds and much interest was shown in the topics for discussion. M. A. Seaton of Purdue university conducted the school and a "question box" was a feature. A report of the poultry work on the Elisha Myer demonstration farm was one of the features. It revealed that he had 68 cents an hour for each hour's work. A financial statement shows that he realized a net profit of \$700.23 on his birds for the year ending November 1.

Plans for the annual poultry show were discussed at the school and a committee was named to work with Marion F. Detrick, county agent in arranging the details. More than 800 have joined the Fayette co. Poultry Protective association and it is expected that the goal of 500 set a few weeks ago when a campaign for members was started will be realized soon.

Six petitions for street improvements were filed with the city council at the regular meeting this week and were referred to the special committee for action. Council also appropriated \$1000 to be used by the clerk in the purchase of office supplies, printing, etc. The fund was depleted re-

### TWO GUESTS of 1876 Wedding to Attend 50th Anniversary in Richmond.



MR. AND MRS. MARTIN DAVIS.

RICHMOND, Ind., March 6.—Although Mr. and Mrs. Martin Davis of Fountain City were married 50 years ago, on March 3, they have deferred celebration of their golden wedding anniversary until tomorrow in order that relatives and friends from distant parts may have an opportunity to be with them on that date.

Of all the guests present at the marriage ceremony, March 3, 1876, only Mrs. Lydia Worth and Mrs. William Davis are still alive. They will be present at the informal reception Sunday.

Like many of the older residents of the quaint old Quaker City, nine miles north of here, both Mr. and Mrs. Davis recall the days when Fountain City was the center of the old underground railway system by which thousands of runaway slaves were smuggled from the Ohio river through the Coffin homestead in Fountain City to Canada. Harvey Davis, father of Mr. Davis, was a loyal station agent of Fountain City, looking after the physical needs of the slaves who had been spirited into the grand central station, as the Coffin home was known in those days. It was the boast of Fountain City that no slave who reached that town ever was returned to his master. Mr. Davis recalls seeing

many trembling slaves lined up at his father's table for breakfast before being concealed during the day to be placed on the "railroad" for another night's journey on one of the three branches that led northward from Fountain City to freedom in Canada.

Four of the five children reared to maturity by Mr. and Mrs. Davis are alive and will be present Sunday to help commemorate the anniversary. They are: Fred Davis of Indianapolis, Ernest Davis of Richmond, Everett Davis of Chicago, and Mildred Davis of Fountain City. At noon Sunday a dinner will be served to members of the family and in the afternoon and evening the couple will receive informally for friends.

Mr. and Mrs. Davis are members of the Wesleyan church at Fountain City. Mr. Davis has been caretaker of the church for 40 years, assuming the duties when his father relinquished them, who in turn had succeeded his father in this position. Mr. Davis was an ardent Republican until 1884 when he allied himself with the Prohibition party, remaining consistently with it until national prohibition was attained. He has engaged in general contracting all his life, combining with it the trade of stone mason and plasterer.



# BRONZE STATUE TO NEGRO SLAVES NOW COMPLETED

## Louisiana Town to Honor Faithful Servants.

New Orleans, La., Dec. 25.—[Special.]—What is said to be the first statue ever erected in the south to the memory of the devoted Negro of ante-bellum days has just been completed and is to be dedicated early this spring in the quaint and historic little Louisiana town of Natchitoches.

The bronze figure, executed by Hans Sehuler, the Baltimore sculptor, is over life size and represents an old Negro standing respectfully, hat in hand. The inscription on the limestone base will read:

*The Good Darky of Louisiana.  
Erected by the City of Natchitoches  
in Grateful Recognition  
of the Arduous and Faithful Service  
of the Good Darkies of Louisiana.*

*Donated by  
J. L. Bryan,  
1927.*

The memorial had its inception in the mind of the donor, J. L. Bryan, the son of a large slave owner and himself a cotton planter and banker. As a baby Mr. Bryan was sung to sleep by what modernists call "Negro spirituals," the crooning melodies of the old south. As a boy he had for playmates the young colored boys on his father's plantation. In later life he came to rely largely on Negro help in the work on his plantation and in his oil mill in the city of Natchitoches.

### Owes Debt to Colored Help.

To the darkies who have served him all his life he felt he owed a debt of gratitude, and in broaching the subject of the statue he expressed the hope that other cities of Louisiana and the south would follow Natchitoches' example.

A project of similar nature had been suggested a few years ago in a Virginia community, where it was proposed to raise a monument to the old Negro "mammy," but differences of

opinion among both whites and Negroes over the advisability of raising such a memorial brought the plans to an end. Something of the same opposition threatened in Natchitoches, but it was quickly silenced and the monument enthusiastically accepted by the city council.

It seems peculiarly fitting that Natchitoches should take the lead in doing honor to "The Good Darky." To begin with, it was the first white settlement within the far flung boundaries of that great territory included in the Louisiana purchase. Indeed some claim it to be the third oldest town in the United States after St.

Augustine, Fla., and San Augustine, Tex.

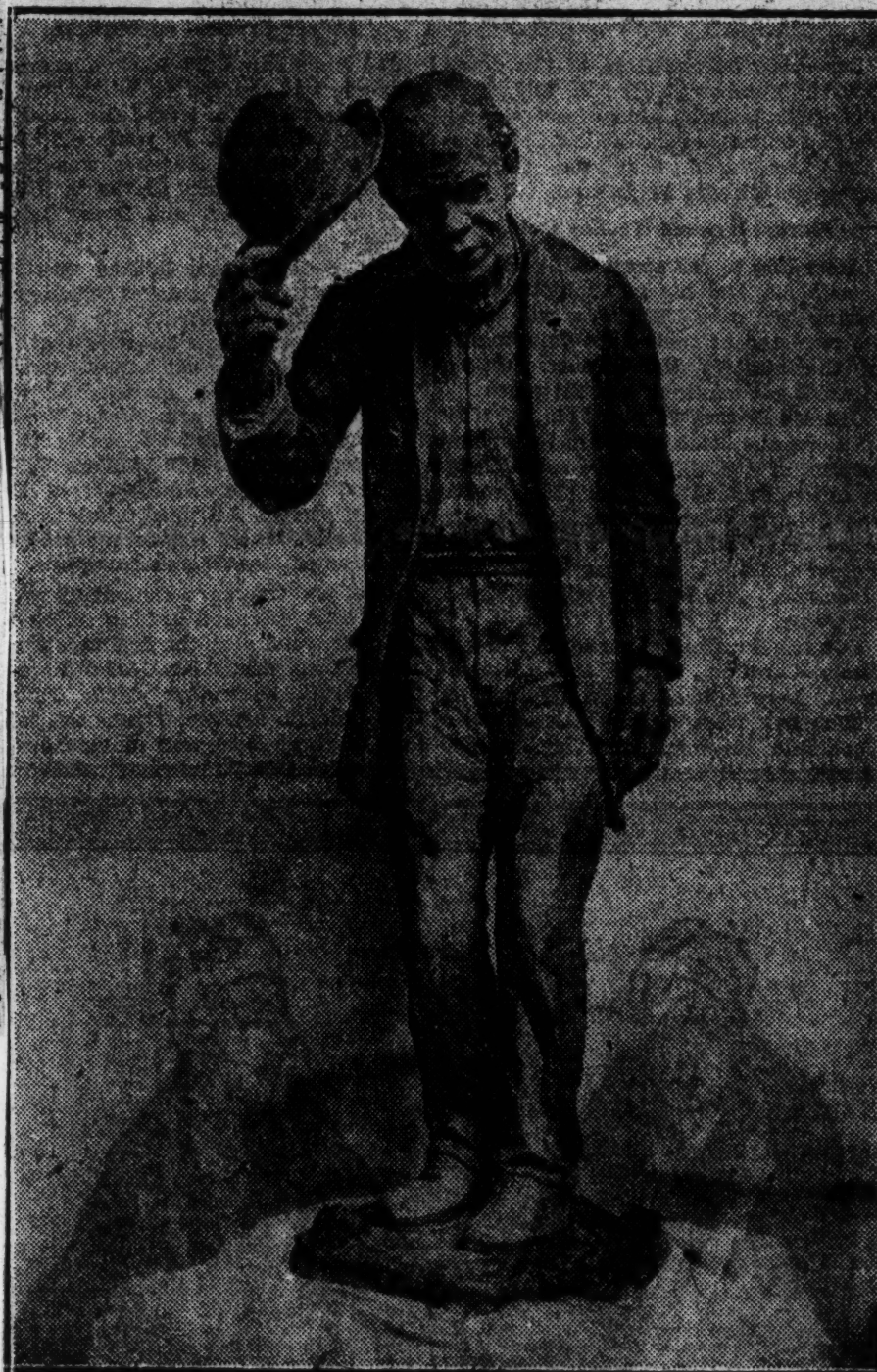
### De Soto in Louisiana.

It was De Soto, whose name is borne by an adjoining parish, who first came into contact with the Natchitoches tribe of Indians. (The Indian word "Natchitoches" means "chinquapin eaters.")

He established a temporary headquarters in their friendly village astride the Cane river. But Spanish exploration was followed by French conquest, and into the parish came chevaliers and courtiers of King Louis XIV., among them De Meziere, who established a Convent of the Sacred Heart, and St. Dennis, who built his famous fort astride the El Paso trail. St. Dennis' bones rest in the old graveyard of Natchitoches.

The modern Natchitoches is not the Natchitoches of the days before the civil war, yet turbaned mammies still trundle babies through the streets past the little park where the statue to "The Good Darky of Louisiana" will have its resting place.

## FAITHFUL SERVICE HONORED



A bronze figure to represent an old Negro slave is to be erected at Natchitoches, La., this spring. It is larger than life size.

### WADE HAMPTON'S "RED SHIRTS"

The victory of George S. Houston in Alabama more than a year before must have quickened the pulse of South Carolina Democrats and strengthened their resolution for the supreme effort which they were to make in the campaign of Gen. Wade H. Hampton to redeem that State from a vicious alien government. Alabama, under the leadership of "the bald eagle of the mountains," won redemption in 1874, and in January, 1875, Houston was inaugurated Governor. South Carolina, however, was not yet out of the wilderness. It was fated to wait until December 14, 1876, when the dashing Hampton, surrounded by his riding Red Shirts, would be inaugurated Governor of that State. But Alabama's victory had given the Palmetto men fresh hope and courage.

The other day South Carolina formally observed the 50th anniversary of Hampton's inauguration. The Legislature had designated December 14, 1926, as a legal holiday "for one day only," and there was a great celebration in the capital city of Columbia. Hampton's Red Shirts rode again through the streets of Columbia, this time in automobiles. A few Confederate veterans were in the parade, but a larger number of "Red Shirts" who had followed Hampton in his great enterprise of redeeming the State from the carpetbagger and the scalawag. These came from all corners of the State.

When Hampton was inaugurated Governor his followers feared serious trouble, especially with the negroes, who under vicious leadership had been goaded into a dangerous mood. They had to consider, too, the presence of Federal troops and the circumstance that these troops were subject to the control of political interests entirely out of sympathy with the white natives of South Carolina. But the "Red Shirts" had made up their minds that come what may, they would install Wade Hampton that day. Hampton, however, was not a reckless, nervous leader; he was wise and cool. He had made considerable progress in winning the confidence of negroes; he had endeavored to make them see that their best friends, after all, were their white neighbors in South Carolina, and when the day of possible dangers came, nothing untoward happened. Hampton's men were there with guns and horses ready to go through with whatever seemed necessary, but the day, fortunately for all,



passed peacefully. It was a bloodless inaugural, even as Houston's had been in Alabama.

Hampton's leadership and success at the polls resulted in a unified people; indeed it meant nothing less than the rescue of the white man's civilization in that State. Mr. A. B. Williams, writing in the Columoia State on December 14, said:

Every Red Shirt who looked about him here yesterday must have felt, exultantly, that he helped do a mighty good job 50 years ago. It is impossible for the gloomiest and darkest imagination to make a picture of what South Carolina would have been if the Red Shirts had faltered or blundered to failure. Growl as some of us may, and as some of us have a right to do, over present conditions, they are glorious compared with what they would have been if the government and rule we had through the eight years following 1868 had continued. The State would have been desolation and waste, white people driven out in increasing numbers, the most vicious and villainous of the negro people engaged in debauching and plundering their own race.

Writing to the same point, the editor of The Spartanburg Herald says:

South Carolinians may well think upon those days and better understand the sacrifices of a former generation to restore the day of opportunity enjoyed by the people of this State today. They may well think upon those days and renew their own patriotism in the light of the ideals of the men and women of that time. It is well to look into the past, that both its righteousness and its errors may be better understood. South Carolina was given to its own people fifty years ago. They might ask themselves today for an accounting—that they may understand how well they have administered the trust.

From a State impoverished, robbed and misgoverned, South Carolina is today looking into the future with an understanding of its possibilities and its resources. It is not surprising that the experience should have developed men of courage and leadership whose lives were spent laboring to re-establish a State and a people upon the ashes of war. Their task was the grim one of establishing self-government. They were dealing with realities involving life and liberty, in the midst of poverty and oppression. We might consider, whether or not we have kept the faith—or if we have the courage, South Carolinians of that period displayed. It will be well for South Carolina to think this week upon the past and lift their eyes to the future.

In many ways the history of Reconstruction in South Carolina is paralleled by the history of the same ordeal in Alabama. But South Carolina seems more grateful to its heroes of a half century ago than does Alabama; it at least halts for one day to pay homage to these men and to tell the old story to the younger generation that now knows so little about what Reconstruction meant in the South. Alabama did not observe the 50th anniversary of Houston's inauguration.

TIMES

St. Matthews - S.C.  
NOV 4 1926

### THE SLAVE MASTER'S BAND

From the Yorkville Enquirer.

Some of the older residents whose memory runneth back to the days before the War between the States, tell an interesting story of a brass band composed of slaves of Mr. Latta, rich merchant and farmer, who has long since passed away; but whose descendants still live here. He was a lover of band music, and being struck with the natural talent of a number of instruments, he sent North for a bandmaster to come to Yorkville and train his black boys.

The best instruments that money could buy were obtained for the negroes; uniforms of bright color, rows of brilliant brass buttons upon the coats and stripes down the trouser legs were furnished the slave musicians, and day after day for months the negroes tooted on alto horn and base, fife and flute, trombone and boe under the direction of the leader. In the fullness of time and natural gift of a negro for music coupled with the thorough training they obtained from a master and Mr. Latta had a band unique and one whose name and fame broadcast far and wide. Old timers recall how on occasion this negro slave band would give concerts for the entertainment of the townspeople, the players being seated on the long veranda of the big brick house that Latta built many years ago in the heart of the business section of the town. The dwelling is still occupied by his descendants. The bandmaster having finished his work, turned the negroes over to the elder Mr. Latta's son, the late Mr. Robert Latta, who was an accomplished musician, and he for a long time directed the band, kept intact until Appomattox in '65, and freedom for slaves. Some of those who were of the band, it is said, are still living round about.

TAMPA, FLA.

DEC 17 1926

### MASTER AND SLAVE.

Perhaps we are a bit sentimental—if so we are not sorry. At any rate we were impressed by the short A. P. story coming out of Washington of a southern member of congress having saved a negro church in the capital city from the auctioneer's hammer because the treasurer of the congregation worshipping in it is the son of an old slave on his father's plantation.

Nothing has ever been more distorted than has the relationship which existed between southern masters and their slaves. To be sure there were bad masters and bad slaves, and the twain produced some bad conditions. As a rule, however, both masters and slaves were good. The result was that while their relationship was not ideal—human slavery can't be ideal—it was very satisfactory. Their attachments were close and their interests common, sifted down to bottom. With a few exceptions, here and there, this feeling has passed down from fathers to sons. What that southern member of congress did is just one more evidence that it is so.

One of the best friends the writer has is Levi, an old negro now, who was his father's slave. No one needs to tell him that Levi would fight for him—Levi has done that, a number of times. And there is nothing that gives him more pleasure than to see, so far as he can, that Levi's needs and reasonable wants are provided for. He had rather have Levi's "little boss" than to be called king. He is sure that there are many other cases that are parallel with his and Levi's.

It is still true that the southern white people are the negro's best friends—and still unbelievably. There never has been and never will be trouble between whites and negroes who understand each other. Trouble is brewed by the other sort. And, in almost every instance the most of it is brewed for the negro.

A mean negro is almost as mean as a mean white man. But the mean ones of either race are not generally found among former slaves or former slave-owners, or among their sons and daughters. If the whole matter were left to them there wouldn't be any vestige of race trouble. This story out of Washington goes far toward proving that. It is the latter-day generations and well meaning but ill advised friends of the negro who raise the devil. Certainly they ought to stop it. But will they?

Echo answers that they most probably will not—at any time soon.

Anyhow, we are glad that our father was a slave-owner—though we are gladder still that there is no more slavery—for his being so gave us Levi. By the way, Levi refused to be freed when he was declared so. He stayed on with his "old marster" until his death and has since stayed on with one of the "little bosses" or "little mistresses." We do not believe that he could be convinced that he has lost anything by doing so.

Oh, yes, we forwarded Levi's Christmas present last week. And that commonplace thing makes us wonder how many of those who abuse former slave-owners and their children for ill treatment of negroes send a negro a Christmas present, just as what was done in Washington lead us to speculate upon how many of them have ever saved a negro church from the auction block.

WASHINGTON, D. C., Oct. 23.

KOSCIUSZKO RECOGNITION DAY, signaling the 100th anniversary of the entry of Kosciuszko into George Washington's Colonial Army as a colonel, was celebrated in Memorial Continental Hall here Monday evening, October 18, under auspices of commanding importance. The arrangements were made by the Kosciuszko Foundation, which has been organized for the promotion of intellectual and cultural relations between Poland and the United States.

The Kosciuszko Foundation is sponsored by a distinguished committee headed by former Secretary of State Charles Evans Hughes, Elihu Root, Dr. Nicholas Murray Butler, president of Columbia University; Rupert Hughes, the novelist; Ignace Jan Paderewski, the pianist, of Poland, and others of like prominence. The National Council of the Kosciuszko Foundation is composed of some one hundred persons of national and international importance.

Among the speakers at the meeting Monday night were: The Polish Minister, Jan Ciechanowski; Jo-

seph C. Grew, Undersecretary of State; Dr. Henry Noble MacCracken, president of Vassar College; Mrs. Alfred Brosseau, president general of the Daughters of the American Revolution, and representatives of leading patriotic and educational institutions.

Because of Kosciuszko's interest in the American Negro and the well-known facts regarding his wish to free American slaves, for which purpose he left to Thomas Jefferson his property in this country, the officers of the Kosciuszko Foundation requested Dr. Emmett J. Scott, secretary-treasurer of Howard University, Washington, D. C., to speak in behalf of the American Negro. Kosciuszko was practically the pioneer as regards the abolition of slavery in this country.

Among those in attendance were the members of the Special Polish Commission, which arrived in Washington last week to present to the American Government through President Coolidge one hundred books containing 5,000,000 signatures of Polish citizens in greeting to this country, and one of the most distinguished audiences ever



gathered in the National Capital.

### DOCTOR SCOTT'S ADDRESS

In his address, Doctor Scott said:

"When Kosciuszko came to America in the early summer of 1776 he found himself in the midst of a great outpouring of national feeling. The country was at war with Great Britain. In the churches and school houses mass meetings were being held. Democratic resolutions were being adopted. Liberty was being pro-

claimed. Freedom was being demanded. The country was in tumult and revolt. Intolerable bonds of national servitude were being severed.

"Kosciuszko came to America imbued with that philosophy of eighteenth century France, which had taught him the equality of all human beings—a philosophy which endures in France until today — and with a spirit already baptized in national idealism. He threw himself into the military contest on the side of the colonists with dashing ardor and consummate ability. He won praise from Washington and his commanders, and came to be regarded with the same reverence and homage as that other international patriot, Lafayette, because he had served so greatly the cause of American independence.

### ABHORRED SLAVERY.

"But in the midst of his distinguished service to American independence Kosciuszko suffered spir-

itual shock and agony. As he fought for the liberty of the American colonists he came face to face with the slaves of the colonists. He was struck by the incongruity of the people of a nation praying and fighting for freedom while at the same time holding their fellowmen in bondage. Before he was twenty years of age the vassalage of his own serfs had filled him with abhorrence, and the first act of his manhood was to break their fetters. His acquaintance with American slavery led him further to recognize, in common with his friend and comrade, Thomas Jefferson, that 'the whole commerce between master and slave was a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and the most degrading submissions on the other.'

"His deep sympathy went out to the Negro, and although the main task for which he came to the country was finished he could not forget the slave. After the American Revolution and when about to return to his beloved Poland, he wrote his will and sent it to Jefferson, whom he named as his executor. In this will, written more than half a century before the Civil War, the Polish patriot plead for the emancipation of American slaves and gave the whole of his modest fortune to be employed in purchasing and freeing them in his name, in giving them an education, and in having them instructed so that they might become good citizens—happy and useful men and women.

"Kosciuszko's wishes were never carried out, but the legacy finally went toward the founding of the first educational institution for

colored people to be opened in the United States. In spirit and in purpose, therefore, he was a pioneer in both the effort to emancipate the slaves and in the effort to train them for worthy citizenship.

### FINAL EMANCIPATION NOT YET ACHIEVED

"The physical freedom of the slave for which Kosciuszko plead has been brought about, but the final task of emancipation remains unfinished. Elemental justice needs still to be accorded to this weakest and poorest element of our population in many of the most fundamental ways, including protection of life, security of property, and the provision of ample educational facilities of every kind.

"We are here tonight to celebrate the great work which Kosciuszko did. The great help which he gave us in achieving American independence, the great interest which he took in the physical emancipation of the slave, and the great, far-sightedness which he exercised in providing for their education, we are here to bring again to remembrance.

"May the spirit of devotion to the liberty of all human beings which led Kosciuszko also lead us. And may we not relinquish our interest in the children of the slaves until they are emancipated from every condition which restricts their growth and from every incapacity which hinders them from becoming fruitful and useful American citizens."

## STATUE TO NEGRO GOES UP IN LA.

### Monument In Memory Of The Humble Submissive Of The Days Before The Civil War

NEW ORLEANS, La., Oct. 29 — The town of Natchitoches, La., said to be the third oldest in the United States, is soon to have placed in its park a bronze statue glorifying the Negro of the south before the Civil war. J. L. Bryan, son of a large slave owner and a wealthy cotton planter and banker is the donor.

#### Submissiveness Admired

The statue is being erected in memory of the humble, kindly, kind-hearted and Christianly old Negroes who bowed to the will of the white man submissively; the type the white southerner calls ideal. It is the first monument that has ever been erected to the Negro in the south by whites.

#### The Spirit of the Act

On the base of the statue which is being sculptured by Hans Schuler of Baltimore, an inscription will read:

The Good Darky of Louisiana. Erected by the City of Natchitoches in Grateful Recognition of the Arduous and Faithful Service of the Good Darkies of Louisiana.

Donated by J. L. Bryan 1927

Movement to erect statutes of this nature have been attempted before in the South, but always has met with opposition among both colored and white persons.

### John Brown's Only Living Daughter Dies

Buena, Cal., October 11. — Mrs. Anne Brown Adams, 87, only surviving daughter of John Brown of Harper's Ferry fame died today at the home of her daughter at Shively, Humboldt county. Mrs. Adams was the only member of the family of John Brown to witness the hanging of her father in 1859.

### "AND HIS SOUL GOES MARCHING ON."

Farmers in the Bouquet valley furnish transportation to forty negro laborers on road construction that they may make pilgrimage to the grave of John Brown at North Elba in the Adirondacks near Saranac Lake.

Two of the negroes make brief speeches concerning the abolitionist who gave his life for the freedom of the black man. For a little while they linger beside the quaintly marked grave in the shadow of that great boulder where the feet of many thousands have worn smooth a part of the rock surface.

Probably none called their attention to the boulder.

There it lies and there lies John Brown, each representative of an irresistible force, the one physical and the other spiritual, but both emanating from a common source. The boulder speaks for the ice sheets that moved down from the north through a thousand and a thousand years sweeping everything before them. The grave speaks for the spirit of liberty which, moving slowly through the ages, caught impetus 150 years ago and went pushing down through history with Washington and Jefferson and Schuyler; Lafayette, Kosciuszko and Garibaldi; Lincoln and John Brown and Phil Sheridan; McKinley and Roosevelt and Wilson — and still, in the words of the John Brown song, "goes marching on."



# "THE GOOD DARKY OF LOUISIANA"

Down at Natchitoches, Louisiana, a monument has been erected to the memory of the ante-bellum Negro, who in the days of slavery did obeisance to his master in an effort to make the latter believe he had a human heart.

This monument was erected by an ordinance passed by the City Council of Natchitoches and has been placed in a prominent place in a public square, where the thousands of white people of Louisiana may pass daily, and get a little or big kick out of the thought of the past, and at the same time all the colored people who pass, will be reminded of the days of slavery.

The bronze statue is erected upon a base with this inscription:

"The good darky of Louisiana. Erected by the City of Natchitoches in grateful recognition of arduous and faithful service of the good darkies of Louisiana."

The statue is man size slightly bowed with hat in hand.

As we look upon this monument, and its inscriptions such as "grateful recognition" of "arduous faithful service" we can't but see false deception and hypocrisy on the part of the white people who were responsible for the monument. If they were honest and sincere, does anybody believe for one minute, that they would treat the children of the slaves as they do down in Louisiana? We wonder are these people trying to fool the outside world or are they really fooling themselves.

We would suggest that if these white people of Louisiana want to do something really to show their gratefulness and appreciation of faithful service of the Negro slave, let them tear down any monument of stone, brass or wood and erect temples of justice where the sons and the daughters of the slaves can go as any other citizen and receive justice at the hands of the sons and daughters of the former masters; let the "grateful" white people of Louisiana tear down the monument of the lynch-ers' woodpile around a poor helpless victim with torch in hand, and erect a few school houses, that the children of the slaves may learn to become better citizens.

If some of these things were done instead of monuments of stone and brass, then the people of the country would have some faith in their sincerity.

We are quite sure that the colored people of Louisiana do not approve of the monuments. They do not like the word "good darky" anymore. Of course, there are some of the yes-sir-me-too-boss-hat-in-hand Negroes amongst us, but they are few. We no longer feel complimented when a white man refers to his "black mammy", when addressing Negro audiences, because, we know that the highest compliment which can be paid to the "black mammy" is to give justice and a square deal to her sons, which is not done down in Louisiana.

# Free Negroes In Baltimore Owned Much Land Even In Slave Days

BALTIMORE, Md., July 12. Although Maryland, even in slave days, granted her free Negro population the right to hold property, liberties were restricted so far as the courts were concerned.

In 1888 an act revoking the statute providing a Negro could not testify in trials involving white persons was passed by the

State Legislature. The original act was passed in 1717.

Free Negroes in Maryland and other states, excepting South Carolina and Georgia, enjoyed the right of franchise up to the time of the Revolution.

The vote was taken from them some time between 1792 to 1835 in Maryland, Virginia and Delaware.



Slavery-1926

William Va.  
Farmer

## THE NEGRO IN THE UNITED STATES

JAN 29 1926

One of the most momentous happenings in the history of this country was the arrival of a Dutch ship in Jamestown harbor with a cargo of "negurs."

These "negurs" were of course sold as slaves, and then and there began the introduction of the negro race into the United States through the institution of African slavery.

At first our State was strongly opposed to the introduction of negro slaves and endeavored to keep them out by taxation; but the British Government insisted on forcing this unwelcome import because of the interest of the British merchant marine in the "African trade."

Such far-seeing Virginians as Thomas Jefferson and John Randolph of Roanoke had plans of purchasing all the negro slaves in the country and deporting them to Africa or elsewhere, where they could be aided in building up a negro state under the protection of the United States.

At first there was a strong sentiment in Virginia against slavery, but later self-interest came to the front, and because the rearing of slaves to be sold in the cotton states was so profitable, sentiment changed somewhat.

Of course we all now admit that the slavery system was a great sin, and first the British sea captain, and later the New Englanders, were probably as great or greater sinners than the Southern planters who purchased the slaves.

It has always been a debated question whether slavery or States Rights was the primary cause of the Civil War.

The truth probably is that the States Rights sentiment was called out and strengthened in the Southern people by what was then an unwarranted attempt on the part of Northern fanatics to interfere with their local concerns.

One great error has been committed in the South, and that is in believing that after the war was over and the domination of the carpet bagger had been shaken off, the problem was solved.

It is possibly one of our failings as Virginians to thresh over the problems of the past, rather than to face those of the present.

This is well illustrated by an address delivered some time ago by Mrs. Ruth Jennings Lawton, President General of the United Daughters of the Confederacy, wherein she stated among other things that "Lincoln's emancipation proclamation was not humanitarian. Lincoln had no thought of kindness when he signed that famous document. The object of that paper was to have the negroes rise up and attack women in Southern homes, so that the soldiers in Confederate armies would be compelled to return and protect them."

Not only was this statement calculated to stir up bitter

sectional feeling over issues of sixty years ago, but it was distinctly unjust to Mr. Lincoln.

Had that great statesman lived it would undoubtedly have been his aim and object to have the freed negroes removed to some colony where they could, with the kindly help of the white race, work a negro civilization of their own.

Such utterances are unfortunate because they stir up bitterness. We are quick to resent attacks on General Lee, and in justice to our Northern friends it must be said that such attacks are extremely rare.

If anyone would take the trouble to peruse carefully Lincoln's speeches they would see that his object was to remove the negro, who through no fault of his own has been a bone of contention.

It is our opinion that such splendid organizations as the United Daughters of the Confederacy should devote their efforts to keeping the South and the Union a white man's country.

Our Confederate soldiers shed their blood for this very purpose, to keep the South a white man's country.

Attacks on Lincoln or even such fanatics as Edwin Stanton and Thad Stevens, both far different from Lincoln, now serve no useful purpose.

### Negro Speaks In Va. Assembly

Richmond, Va., Jan. 27.—For the first time since Reconstruction days, a Negro spoke in the hall of the Virginia General Assembly Tuesday when William Mack Lee, boy servant of Gen. Robert E. Lee, addressed members of the State Senate in tribute to his former master.

The 88 year old man spoke on his reminiscences of the Confederate General. The chamber was crowded with senators, members of the House of Delegates, state officials and the general public.

### Former Negro Slave Dies at 120

MILWAUKEE, Wis., Jan. 28.—That the rigors of slavery and years spent as a cook with the Confederate army during the Civil War had no tendency to bring about an early demise was revealed here last week when the birth certificate of Joseph Davis, who just died, showed the deceased to be 120 years old. Davis was born in South Carolina in 1806, and was sold as a slave to a plantation owner. He had seventeen children, the oldest of whom is 95 and the youngest 38. A son here has the birth certificate, which has been authenticated.—C. P. B.

## EAST ST. LOUIS PAYS TRIBUTE TO EX-SLAVE

### Plans Monument for John Robinson

East St. Louis, Mo., March 5.—East side residents have secured the cooperation of the East St. Louis city council in a movement to erect a memorial to "Captain" John Robinson, former slave, who is credited with having secured the establishment of the first school for the Race in East St. Louis. He died in 1919 at the age of 90.

Captain Robinson was by trade a plasterer, but early became a political leader of influence. Due largely to his efforts East St. Louisians have today six graded schools and one high school.

The city council of East St. Louis passed a resolution in favor of the monument to perpetuate the memory of John Robinson. The council recommended that the park board grant the privilege of erecting the monument in Lincoln park.

A portion of the necessary amount to erect the monument, will be raised by the school children, who will contribute a penny for each

grade they have attained, eighth grade pupils to contribute 8 cents, first grade 1 cent. A higher scale, not exceeding \$1.50, will be asked of graduates and teachers. Friends may contribute what they desire.

Captain Robinson came to East St. Louis in 1878 from Harpers Ferry, Md., and often told of having witnessed the execution of John Brown. He was untutored and never learned to write even his name. "His motives were sincere. He had a persuasive manner of appealing to reason. By speeches and direct address he gained the confidence of both races, and from the early '80s on he was the most outstanding advocate for the Race in East St. Louis," said Attorney N. W. Parden of East St. Louis recently.

## TO BE HONORED



CAPT. JOHN ROBINSON

The city council of East St. Louis has approved a plan to erect in one of the city parks a \$2,000 monument to the ex-slave who is credited with securing the first school for the Race ever opened in the city. Penny contributions from the school children will make up a large portion of the \$2,000 fund. "Captain" Robinson himself, although an influ-

ential political factor and the means of providing educational facilities for East side St. Louisans, never learned to write his own name.



**I** WONDER how many readers of The Journal are acquainted with the very interesting and striking story of the heroism of Ransom Montgomery, and the very unusual manner in which the state of Georgia showed its appreciation of his heroic deed and valuable service? The man was a negro slave, but he figured in legislative annals, both before and after the War between the States, and to this extent is an historic character.

The state's unique reward to Ransom Montgomery was bestowed upon him in the way he requested, and that was, the purchase and ownership of him by Georgia as its slave. Eighteen years after the close of the War Between the States, Georgia, by legislative act, fulfilled an obligation to the negro, whom it had first rewarded twelve years before the conflict between the north and south commenced.

I am indebted to Miss Ella May Thornton, the gifted and popular state librarian, for the suggestion of this article, and she informed me where I could find the record of the case in various acts of the general assembly of Georgia.

The legislature adopted the following resolution, which was approved by Governor George W. Town on December 5, 1849:

"Whereas, Ransom, a negro man hired on the Western and Atlantic railroad (the state's road), did, in the year 1845, by his own most strenuous efforts, save the Chat-tahoochee bridge from conflagration when on fire, and thus preserved a property which cost the state seventy-five thousand dollars; and, whereas, such instances of fidelity and valuable service should be properly noticed and rewarded; and, whereas, the purchase of said negro man for the use of said road would afford him a permanent home and is greatly desired by him, and would be a proper reward:

"Be it therefore resolved by the senate and house of representatives of the state of Georgia in general assembly met, That the chief engineer of the Western and Atlantic railroad be authorized to purchase the negro man Ransom for the use of said road; provided, it can be done upon reasonable terms."

William L. Mitchell, chief engineer, in his report, September 30, 1850, to Governor Town, said: "The purchase of the negro man Ransom, authorized by a resolution of the last legislature as a reward for his services in saving the Chattahoochee viaduct from a conflagration in 1845, has been offered for the sum of one thousand dollars."

The legislature in 1854 passed an act, which was approved by the governor on February 5th of that year, reading as follows: "The principal engineer of the Western and Atlantic railroad be authorized to pay to the negro Ransom, now the property of the state (having been purchased of H. B. Y. Montgomery), a reasonable compensation for his own services, so

long as he shall continue to conduct himself in an orderly and proper manner."

I will now record another very interesting performance on the part of the general assembly and the governor of

Georgia, as showing the fairness and justice of the state toward Ransom Montgomery, though he was no longer a slave, having been freed by the edict of war. Imbued with the just desire to carry out the obligations of the state to this negro, the following resolution adopted by the legislature was approved by Governor McDaniel on September 27, 1883:

"Whereas, Ransom Montgomery, under a resolution of the general assembly of this state, adopted at the session in 1849, was purchased by the state of Georgia with intent to provide him a permanent home in consideration of valuable services rendered the state by him, in saving the bridge of the Western and Atlantic railroad across the Chattahoochee river from destruction by fire; and.

"Whereas, by act of the general assembly, approved February 8, 1854, the authorities of said Western and Atlantic railroad were required to take into the service of said road the said Ransom Montgomery, requiring of him such labor as he was able to perform, and to pay him for the same; and,

"Whereas, since the leasing of the Western and Atlantic railroad, employment has not been furnished the said Ransom Montgomery; and,

"Whereas, it is the purpose of this general assembly to carry out in good faith the intentions of the people of this state, as expressed by their constituted representatives, so far as the same can be done under the constitution of the state; therefore,

"Be it resolved, by the house of representatives, the senate concurring, That the superintendent of public buildings be, and he is hereby respectfully requested to employ, permanently, the said Ramsom Montgomery to take charge of and keep in order the closets in the capitol building, said work to be performed under the direction and supervision of the superintendent of public buildings; provided that nothing in this resolution contained shall prevent the superintendent from discharging said Montgomery for neglect or refusal to do the duty assigned

"Resolved, 2, That the pay fixed for the said Ransom Montgomery for the services aforesaid shall be fifteen dollars per month, which amount is hereby appropriated out of any money in the treasury not otherwise appropriated; provided, that the salary to be paid to the said Ransom Montgomery be paid by the treasurer to the said Ransom Montgomery personally."

This last provision was evidently a precautionary measure, taken, perhaps, because of the negro's advanced age or feeble physical condition, and the general assembly therefore desired that the negro himself draw his pay so he could get the benefit of it and save the money from the hands of persons who might seek to impose upon him.

Edgefield, S. C., Advertiser

MAR 24 1926

## Father of Noted Negro Family Dies in Georgia

White Plains, Ga., March 18.—Zach Hubert, 84, born in slavery and father of one of the most remarkable negro families in America, was dead here today. His death followed within three months that of his wife, Camilla. Both lived to see seven sons and five daughters grow to maturity and take prominent places among leaders of their race.

For fifty-three years, Zach and Camilla lived together on their farm near here. They set an example of thrift and ambition for the race which has been reflected in prosperous negro developments in their plantation community. Like Zach, Camilla had been born a slave, and on securing their freedom during the War Between the States, the pair emulated the precepts of their one-time owners.

The seven sons who gathered here for the burial today are: John Wesley Hubert, superintendent of the negro high school at Savannah, Ga. Benjamin Franklin Hubert, chief of the department of agriculture at Tuskegee Institute, Tuskegee, Ala.

Zach Hubert, Jr., president of Jackson College, Jackson, Miss.

James M. Hubert, head of the New York Urban League.

Gadeas J. Hubert, pastor of the little church near here where his father and grandfather served as leaders and deacons.

Theodore Hubert, a student at Morehouse College, Atlanta.

Moses Hubert, a government employe at Philadelphia.

Two of the five daughters are in business in Chicago.

One, Esther Hubert, is secretary.

of the Urban League for Negroes, in Tampa, Fla.

The others live in Atlanta. Four are married. Their husbands are professional and business men.

MY MOTHER'S  
ESCAPE FROM  
SLAVERY WITH  
FIVE CHILDREN

(by Mrs. Charles Walker)

There's a little town in Virginia called Lushugh, where lived a slave trader by the name of William Giddings. He was tall and robust, not very handsome, but well liked by the few who visited him in his store. He was the very picture of wealth one of those old, very old fashioned houses.

Now Giddings owned slaves, bought slaves, sold and traded them. He was very good to the women and girls but a horror to the men and boys who positively hated him, not only one or two but practically every one out of seventy-five to one hundred slaves. The head foreman was named George Payne (who was quite a favorite with the Master) who was very obedient, but there came a time when he became restless and wanted to be away and be independent and when these moods were on George disliked being bullied and would try a little independence, which of course Giddings noticed at once and of course thought to himself that something must be done to prevent this restlessness in him. So the very next time when Payne showed signs of independence he received a whipping from Giddings, the first he had received from him since he was bought, although other slaves were in the habit of getting whipped for the most trivial things. This then made things worse for Payne which led to more whippings which grew gradually worse and which also he resented very much.

About this time there were rumors of war and this gave Payne more encouragement. As in the evenings when the work was done and the slaves were free to have a good time among themselves as is the custom in the South some of the slaves would talk over what they had heard of the Northern Soldiers fighting to free them. Several of them were quite

unruly and through the encouragement and talks from George Payne would take his family away, for what he would name him, ~~so~~ <sup>on</sup> one day after would his wife (Mrs. Giddings) do. about two months service with Ald- But nevertheless Payne had it in his ridge he sent him to Point of Rocks head to run away, and did, but Gid- with loads of grain. when his wagon dings and his slaves brought him broke down and he could not get back in the time he should have, Ald- name of John Aldridge. Of course ridge got a hunch he had run away when Giddings told him that he was

with the money for the grain and started out to meet him with the intention of killing him, but when they met Payne was too much for him and Payne gave him a real good beating and left him lying senseless in the road.



Slavery - 1926.

Fayette, Ala.,

OCT 28 1926

Banner

## WHAT THE NEGRO RACE AND AMERICA HAVE DONE FOR EACH OTHER

In 1619 twenty negroes from the west coast of Africa were landed at Jamestown, Virginia. Their labor was found to be valuable that large numbers were afterwards imported; and it was not long before the "sons of the soil" had transformed the wilderness of the land into the Garden spot of time,—

clearing its forests with strong arms and willing hands, and watering its soil with his sweat and blood and tears.

But it was not only as a laborer that the negro has power a mighty factor, but he has also rushed to the rescue of America whenever she has been insulted by a foreign foe. Even when the foundation of this republic was being laid and they needed someone to shed the first blood, a negro—Crispus Attucks—came forth, saying, "here am I." Too, when the treacherous Spainards had blown up the battle ship Maine the black soldier boys ploughed the mad waves of the Atlantic, climbed the muddy hills of San Juan planted the stars and stripes, and returned home singing: "The star spangled banner shall continue to wave over the land of the free and the home of the brave."

And, should another enemy ever be so unfortunate as to attack old Glory, the negro shall play his part and play it well.

But unfortunately, during all these years the negro has been living under false delusion—as regards his white friend. He thought that the white man was his enemy and was trying to help us down, but we are beginning to learn that the powers that keep races down from within—that the monster Ignorance is our vilest enemy; and that it is this monster that is filling the jails and penitentiaries with the sons of our race and making our daughters a band of social outcasts.

Throughout this broad land my race

has declared war on the monster Ignorance—some are moving into sections that afford good schools in the places where they now live. It is for this same reason that the colored people of Fayette have come together as one man and resolved to check the monster Ignorance in his wild career by building a school.

But the negro will not be alone in this building project for the white man who has always helped a worthy cause will gladly rush to his assistance.

Mr Wm. Cannon, a Christian philanthropist, has already offered us of his willingness to help, and several others including Mr. Basil E. Kenney of the Brown Lumber Co., who are only waiting to be approached. But it is natural that the board of education headed by Prof. Kuykendall, would fire the first gun. As soon as the latter had been informed that the writer would be in charge of the school he added one more teacher to the faculty, and changed the status of the school from an Elementary to that of a Junior High.

Now, the white man has confessed that the negro is a good neighbor—friendly, loyal and industrious, and that most of crimes of which he is guilty are committed through ignorance. So the Whites owe it to themselves to give their worthy black brethren an educational opportunity.

On the other hand, the negro must confess that the white man is just the one of being an enemy, the following instance will prove this: In 1906 I witnessed the religious sacrifice of the Limonee tribe in West Africa. I saw mothers throwing their babies to hungry crocodiles at the bidding of idol gods. As I listened to the screams of those innocent ones and heard their bones crackling in the jaws of crocodiles my mind went back to Amer-

ica and to the white man. I said: No, the white man is not my enemy, because 300 years ago the white man came to Africa and saw my mother throwing me to the crocodiles—not me personally, but members of my race. This white man snatched me from the mouth of a greedy crocodile, carried me to America, sent me to school, linked me on to the chain of civilization, and above all he taught me of the true God. And a man who can teach me the way to heaven is my friend.

As regards the Fayette school, I have been told that it is impossible to build a school here; if it is really true then I call on the white and colored friends to help me to do the impossible.



## Demolishing "Underground R.R." Station

WHITE PLAINS, May 24.—To make way for the new Mamaroneck River parkway, the Westchester County Park Commission Saturday began demolishing seven old frame houses along Westchester avenue, in White Plains, known for 75 years past as "Blackberry Row," a station of the underground railway for fugitive slaves before the civil war.

The houses along Blackberry Row were erected, together with a Methodist Church. The latter edifice stands beside the house of the late Andrew Boyd, who was, until recently, the oldest inhabitant of the row. Boyd had lived there for about 60 years.

Concealed in the hill country hiding places of North Castle, the fugitive slaves were aided by Quakers living in Purchase and the outskirts of White Plains. The hills formed the earliest and safest hiding place and later they came down to Blackberry Row.

## SAYS WHITES WERE ONCE SLAVES IN PENN.

(A. N. P.)

Philadelphia, Pa., May 21.—In a book just off the press, Dr. Cheesman A. Herrick, President of Girard College (that college that positively and boastfully refuses to admit Negroes), gives much information about a peculiar form of slavery that once existed in Pennsylvania. One reads throughout the book that in the early days Pennsylvania depended for its industrial progress upon the slavery of white men and women. It is believed that at no time in the history of Pennsylvania were there more than 5,000 Negro slaves. Dr. Herrick points out that the number of white slaves held in servitude by law numbered many thousands.

Even when Pennsylvania was striving to abolish slavery, "White Servitude in Pennsylvania" points out that this State outranked all others in the world that vicious system of slavery among whites.

White slaves are said to have been working in Pennsylvania before William Penn came; and it is pointed out that the favorite sport of the Swedes was to sell Finns in slavery to the colony on the Delaware.

Continuing, one finds that a ship passage to America sometimes cost the equivalent of \$140 in American money, and the person who paid for that passage in toll, in more than one case, died before he had worked out his freedom. The ordinary term of what Dr. Herrick terms "white slavery" was four years. Very often it appears to have been much longer.

Dr. Herrick says that of the 530 new arrivals in Philadelphia's first four years, 193 were classed as servants.

# NEW FIGHT ON SLAVERY BEGUN BY THE LEAGUE

## Council Session That Opens Tomorrow at Geneva Will Discuss Methods of Abolishing the Evil That Still Flourishes in Many Lands

THE Governments of the earth are getting together to abolish slavery and put an end to forced labor. At the meeting of the Council of the League of Nations tomorrow the order of business will be "the question of procedure to be adopted regarding the conclusion of the proposed convention on slavery," a convention the Temporary Commission on Slavery hopes will become world-wide in application and authority.

All States, whether members of the League or not, have been invited to cooperate in this earnest and organized effort. The fact, not yet known officially in Geneva, that the American State Department is prepared to submit "reservations" on this Draft Convention makes the United States a party to the new international conference that is being crystallized by the League.

Partisans of the League point with pride to the constructive work accomplished by the temporary commission, which has been working quietly since 1924, when it was appointed to investigate slavery and analogous conditions throughout the world. Its report, made in July, was considered by both Council and Assembly last September, and a resolution was passed adopting the Draft Convention, the League regarding it as "the best way of giving effect to the suggestions made by the Slavery Committee."

The proposed convention consists of eleven short articles defining slavery and the slave trade. It pledges its signatories to prevent and suppress the trade and "to bring about progressively, and as soon as possible, the disappearance of slavery in every form, notably in the case of domestic slavery and similar conditions." It also includes proposed penalties for non-observance of its code.

Great as the cost of slavery has already been, clearly as civilized powers recognize slavery to be a crime against humanity, the evil still persists, and more effective measures seem urgently needed to bring about complete

abolition. Today Africa is rapidly being opened to trade, and the labor of its natives is exploited in many places. The League has determined that the natives shall no longer be forced to labor and that these underdogs of society are now to be encouraged and helped to better themselves by developing their production without surrendering their freedom. If they prefer wage labor, the League will aid them to secure the right to sell their labor in the best market under humane conditions.

The extraordinary report of the temporary commission shows how great a part of mankind is still economically to be set free. Uncle Tom and Eliza are apparently sold under the hammer every day in countries unfamiliar to many Europeans and to most Americans. According to the eight members of this commission there are nineteen areas in Asia, Africa and Europe where human beings are bought and sold in the open market like any other commodity. These Commissioners, six of whom have been in colonial service, are in possession of many startling details regarding the prevalence of slave trading, slave raiding and slave markets.

Religious organizations both here and abroad, together with organized labor, are one in the hope that a Draft Convention—the diplomatic name for this type of international treaty—will be concluded, embodying many of the amendments forwarded to the commission from the various countries and private agencies concerned with the abolition of slavery.

### Scope of the Report.

Among the facts brought to light by this official summary are details regarding many of the more insidious forms of slavery, such as so-called adoption, debt slavery and concubinage. Its various chapters deal in turn with the legal status of slavery, slave raiding, slave trading, slave dealing, practices restrictive of personal liberty, serfdom and compulsory labor. The Draft Convention intends to

concern itself, at this session, principally with the abolition of slavery's legal status, pursuit across inland frontiers, penalties for raiders or transporters of slaves, creation of a transit depot, centralization of information, pursuit in territorial waters, outlawing the transport of slaves by sea, legislation against peonage, non-recognition of the legal status of serfdom, and prohibition of forced or compulsory labor except for essential works and services and in return for adequate remuneration.

Despite the diplomatic "exceptions" scattered through the report, England and France seem determined to abolish slavery. Supporting the inquiry, the French delegate, M. Martigny, said: "France fully concurs in the total abolition, once and for all, and throughout the whole world, not only of slavery but of all indeterminate states between slavery and freedom." And the British Foreign Office had a slavery protocol all ready to offer to the League in advance of the commission's findings.

After expressing the hope that the United States will take an active part in drafting the treaty, Sir Frederick Lugard, formerly Governor General of Nigeria and a member of the commission, said:

"The enslaving of human beings and the existence of conditions analogous to slavery are matters to which, it seems to me, no great State which claims to influence the ethical standards of the twentieth century can be indifferent. The immediate agency in reference to the case of opium and the traffic in women and children—is the League of Nations."

Apart from the fact that there are many gaps in the present international treaties on slavery, the American State Department and the House and Senate Foreign committees ap- prelate that we may soon be developing rubber plantations and copper and oil concessions on a large scale in other lands, and that we shall be at a decided disadvantage if we have to compete with slave labor. Add to this the fact that the American Federation of Labor recognizes the

amendments to the Draft Convention are a matter of immediate and personal consequence to the wage-earners of this country, and one can see the further economic significance of tomorrow's meeting.

According to the Temporary Commission's report, slavery or forced labor, under one name or another, now exists in Abyssinia, Tibet, Afghanistan, the Hedjaz, Morocco, Tripoli, the Libyan Desert, Rio de Oro, Liberia, China, Arabia, Egypt, the Sudan, Eritrea, French, British and Italian Somaliland, Angola and Mozambique, in most independent Mahommedan States also, and in Nepal and the Philippines.

Slave-raiding persists among the nomad tribes of the Sahara Desert, who sell their captives to other tribes. The commission does not know definitely whether the present Government of Mecca and the Provisional Government of Jodda maintain or have abolished the old practice of collecting taxes on all market transactions in human flesh. Several districts of Arabia deal in Africans, who must be embarked in territory belonging to Egypt, the Sudan, Eritrea, the French Somali Coast, British Somaliland and Italian Somaliland.

### Children Sold for Food.

The commission also believes that slaves are shipped from the East Coast of Africa to the Asiatic Coast of Aden, that in Africa and China parents sell children for food, and that in Hongkong and the Straits Settlements enslavement, disguised as adoption of children, was only recently abolished. Liberia has peonage and serfdom exists in most independent Mahommedan States.

"Domestic slavery," so the British Government says, "still exists in North Burma and in two districts of Assam, and the Netherlands Government reports that several forms of servitude flourish in interior Borneo and New Guinea. On compulsory labor, public paid and unpaid, the commission is without sufficient data to report.

Regretting that none of the Moslem States has contributed any information regarding slavery, the commission says that it has trustworthy information to the effect that many of the slaves of foreign origin in the Hedjaz are young girls from the Far East who come as pilgrims to Mecca or are smuggled for sale.

Commenting on the traffic through Egypt, Sudan, Eritrea, the Somali in other lands, and that we shall be at a decided disadvantage if we have to compete with slave labor. Add to this the fact that the American Federation of Labor recognizes the



or both the native States of India and the Dutch East Indies."

Although both the Chinese and the Liberian Governments deny it, the commission says: "Allegations which it has not been possible to bring to the notice of the Governments concerned have been made to the effect that slave-dealing still exists in Liberia and China."

#### Peonage in America.

We, too, are on the defensive in the matter. "There is reliable information that many pathetic forms of debtor-pledging exist in some countries in America, where they constitute abuses of a system called 'peonage.' Under this system, the debtor agrees to work for the creditor until the labor, as supplied, is considered equivalent to the value of the land allotted to him or any advances made to him. It often happens that the creditor so arranges that his debtors get more and more into debt, with the result that what was in the beginning an apparently equitable contract is transformed finally into enslavement for life.

"Similar practices would appear to have existed some time ago in the Philippines," the commission continues. "It would be of interest to know if they have been suppressed, and by what means." Our Government will inform this commission that these "practices" have not entirely been suppressed, but that we have created all the necessary laws for the abolition of slavery in the islands, laws that are most difficult of administration because of the fact that many rich Mohammedans there enslave their own poorer brothers for debt, which is something quite different from the enslavement of the helpless black African by the rich white planter.

Both the official commission and private investigators like Professor E. A. Ross of Wisconsin University and the Rev. Fred H. Bunker, a recently returned missionary, are agreed as to the prevalence of slavery in the Dark Continent. Angola and Mozambique, two Portuguese possessions, are said to contain a population of 8,000,000 black worshippers of strange gods, most of whom are said to be slaving on sugar, cotton and rubber plantations of white men.

#### An American Report.

The Ross Commission's Report on Employment of Native Labor in Portuguese Africa is perhaps the most notable of all the unofficial documents submitted to the League. It has also been submitted to the Government of Portugal.

These simple savages, Dr. Bunker's reports show, are robbed by their white owners, who also outrage the

wives and daughters of the slaves. One Mozambique planter told Professor Ross that he had "bought" his people from the Government of Portugal simply by paying their head tax. Another planter complained that of the 200 black men he had purchased for \$675 eleven had died on the three-day march to their economic captivity. "If they dropped on the march, no one was allowed to stop to cover them up with earth," Professor Ross observes.

"It would seem not only natural, but of the greatest importance," comments A. L. Warnshuis, United States representative of the International Missionary Council, "that the United States Government should cooperate to the fullest extent in the effort to adopt a new international convention, which, as its exponents claim, 'will constitute one of the greatest advances toward human freedom that has ever been made, and will free tens and hundreds of thousands of unhappy beings from conditions which closely resemble slavery.'"

## RECOGNIZE WEDDINGS BEFORE '65

WASHINGTON, D.C., Nov. 11 — Slave marriages among the Negroes of the South finally have been recognized by the Pension Bureau.

The case was that of Cinthy E. Brown, now living at St. Paul, Minn., the widow of Matthew Brown, a slave, who after he was freed, enlisted with the Douglas Independent Battery, U. S. Colored Light Artillery.

The Browns were married before freedom, according to the slave custom. The widow wrote to Senator Shipstead of Minnesota that after the war they were informed they would have to be married again, which they did in 1872.

The Pension Bureau had the record of that marriage. It at first declined to allow the widow an increase of pension from \$30 a month to \$50 a month under the recent pension act on the ground that the wedding took place after Brown's service with the Union Army.

After the letter, explaining the earlier slave marriage the increase was allowed.

#### HIS SOUL GOES MARCHING ON

From the Pittsburgh Sun, August 23, 1926

The announcement that citizens of Crawford county have formed a "John Brown Memorial Association" and will preserve the old home of the famous abolitionist in New Richmond township, ten miles from Mendonville, brings to mind the song so popular among the Union soldiers in the Civil war:

John Brown's body lies a-mouldering in the grave,  
But his soul goes marching on.

The mortal remains of slavery's arch-enemy have long since been resolved into the elemental dust. But the bright, clear spirit of the man is deathless.

Ignominiously he was hanged as a traitor at Charlestown, Va., in 1859 by the government of the very country that now pays him homage. The principles for which he fought have been accepted. No one would dare to defend slavery today. He is held in popular veneration as a martyr.

So it is fitting that relics of John Brown should be preserved. Western Pennsylvania can take pride in having been the scene of his early labors. Crawford county was dear to him. His wife and child are buried there.

Motorists should visit the John Brown shrines, which are easily accessible. There may be inspiration in contemplating the relics of a man who fought to the death for what he believed to be right, even in the face of public opinion. It may impart courage to fight for one's conviction to see the honors that are bestowed on John Brown.

## To Erect Statue To 'Good Darkies'

NATCHITOCHEES, La., Sept. 2.—(By A. N. P.) A bronze statue to the faithful old Negro, the South will be erected in the city on the site of historic Natchitoches street by J. L. Bryant, a wealthy property owner. It will be the first and patterned somewhat after the "Keeper of the Outer Gate," a picture of an ancient Negro gatekeeper as depicted in the May issue of the National Geographic Magazine. The shaft of the statue will be about five feet high, the base two feet, making a grand total height of about 12 feet. Beneath the monument of the typical old Southern uncle will be the inscription "To the Splendid Service of the Good Darkies of Louisiana." Hans Schuler of Baltimore will be the sculptor and the work will be completed about January, 1927.

MACON, Ga. TELEGRAPH

AUG 8 1926

## Aged Negro Paid Tribute in Letter From White Friend

Tribute is paid Susie Davis, aged negress, who died last week, in a letter that came to The Telegraph from one who signed himself "A White Friend." Susie Davis had been a member of the household of Mr. and Mrs. J. R. Fried for forty-three years. When she died, her pallbearers were the eight sons of Mrs. Fried and her late husband—all of whom Susie had nursed in infancy.

The letter follows: "A life of devotion and of loyalty seldom equaled these days came to an end Friday morning, July 23, when Susie Davis died in her seventieth year in the home of her life long benefactress and employer, Mrs. J. R. Fried.

"For forty-three years this faithful woman had been a servant in this home—but more in fact than a servant. Esteemed and loved as one of the family, living under the same roof as her white folks, rejoicing with them in their joys—proud of them in their success—sorrowing with them in their hours of darkness—first to receive each new life that was ushered into

this family—ever present, indispensable, a comfort and comforter to this little mother who will miss her most

"Though relieved of her duties when old age rendered her feeble, Sue still held her place in the home and the hearts of those whom she loved and who loved her. What then could be more fitting—than the last rites were performed within the church that Sue had helped to build—than that the hands of those eight stalwart sons whom she had faithfully watched over from the cradle should lift the casket of their old mammy and lovingly lay it in its eternal grave.

When white tears fall upon a black casket there is evidence of genuine grief—of one above the average—one among thousands.

"What a lesson of loyalty to those of her race who looked on in amazement at their departed sister was carried down the aisle of the church, surrounded by the saddened white faces of those to whom she had given her life."

## BUREAU RECOGNIZES SLAVE MARRIAGES

WASHINGTON, D. C.—The pension bureau by granting an increase from \$30 a month to \$50 a month in the pension of Mrs. Cinthy E. Brown, has recognized slave marriages which were common before the Civil war.

At first the bureau declined the allow Mrs. Brown an increase on the ground that her wedding took place after Brown's service with the Union army, in 1872.

The widow, however, showed that she was married as a slave to Brown before freedom and that the 1872 ceremony was performed only after she had learned that a slave marriage was not legal.

To the Editor of The New York Times:

THE TIMES's article on the Polish patriot Kosciuszko makes no mention of his friendship with Thomas Jefferson or the will he made and left with his friend. It shows Kosciuszko's intense love of liberty and I am quoting it, as it is not a very well known document: 11-7-26

"I, Tadeusz Kosciuszko, being just in my departure from America, do hereby declare and direct that, should I make no other testamentary disposition of my property in the United States, I hereby authorize my friend, Thomas Jefferson, to employ the whole thereof in purchasing negroes from among his own, or those of any other gentleman, and giving them liberty in my name, in giving them an education in trades or otherwise and in having them instructed for their new condition in the duties of morality which may make them good neighbors, good fathers or mothers, good husbands or wives, and in their duties as citizens, teaching them to be defenders of their liberty and country, and of the good order of society, and in whatsoever may make them happy and useful, and I make the said Thomas Jefferson my executor of this. T. Kosciuszko, 5th day of May, 1798."

This will was in litigation for more than half a century in Europe and the United States. Jefferson appeared before the Albemarle County Court, Virginia, declaring that owing to the infirmities of age (he was 75) he could not carry out the provisions of the will but desired that Kosciuszko's wishes might be carried out.

Kosciuszko's "Manual of the Manoeuvres of Horse Artillery," written at the request of the American Envoy to France for use in the armies of our country, was in great favor for many years and was at one time a textbook at West Point.

The source of my information is Van Norman's "Poland, the Knight Among Countries" and numerous works on Thomas Jefferson, &c. LEONORA C. WHITE. Novato, Cal., Oct. 27, 1926.



Slavery-1926

# SENATE BARBER PREACHES

## Sermons of John Sims, Once a Slave, Are Heard by Many Of His Tonsorial Patrons

ONE Sunday morning ten years ago while the congregation of the Universal Holiness Church (colored) of Washington was assembling for religious services, a tall, distinguished looking white man quietly entered the front door, walked down the middle aisle and took a seat near the centre of the church. He remained until the end of the service, listening intently to a sermon by the preacher, an aged colored man, who spoke with both zeal and ease. When the benediction was pronounced the minister, smiling, went down the aisle to greet the stranger, who spoke a word of appreciation for the sermon, picked up his hat and came and left quietly as he had come.

Four years later this "stranger"—Warren G. Harding—became the twenty-ninth President of the United States. The negro preacher was then, as now, the head barber of the United States Senate. He holds the distinction of preaching to more United States Senators than any other one man. He is a kind of unofficial chaplain, whose religious ministrations sometimes have brought him into the closest personal contact with its members.

His story really begins months before the scene in the Universal Holiness Church. It goes back to the time when, eleven years ago, John Sims, the barber, was only a deacon in his congregation. Having reached the age of three score years and twelve, he lay, as he supposed, upon his death bed.

"I called my wife to tell her about my affairs," Sims relates. "I told her what I wanted her to do and then she went back downstairs. When she had gone my feelings changed. I felt that I was going to get well. Something said to me that I was going back and talk to the Senators. And I did get well and returned to work at the barber shop."

### A Minor Senate Forum.

This establishment, like many another whose patrons are not so conspicuous before the country, is somewhat of a public forum where gossip and opinion are given the breath of life, and the presence of Sims makes religion a favorite topic there.

"One day," he explains, "Mr. Harding, then senior Senator from Ohio, was in my chair. While I was shaving him he said: 'Sims, I'm coming down next Sunday to hear you preach—and if you don't preach right I'm going to criticize you.'"

"I said, 'All right, Senator.'"

"And so he came and heard me. I can see him this very day. He walked in by himself and took a seat near the middle of the church and waited until I was through. Then when it was over he thanked me and put some money in my hand. He came back

to the Capitol next day and spread it all around that he had heard me preach. He started it all—and the Senators have been coming to hear me ever since.

"It was then that I realized the meaning of the words that had come to me that day I was sick, telling me I was to go back and 'talk' to the Senators. It meant that I was going to preach to them. I thought it had just meant that I was going to talk with them again as I did when I shaved them."

And this was the way the preaching fame of the head Senate barber became known to the membership of the Senate. Warren G. Harding told some of his colleagues in the cloak room about going to hear Sims. They went, and he went again. The result was that so many Senators went to the Universal Holiness Church that its pastor could not keep track of them.

### His Senatorial Listeners.

"From the North, from the South, from the East and the West they have come to hear me," Sims says with pardonable pride. Tears well up in his eyes as he adds: "And to think that I have come up from a lowly place of humility, way down in the human scale, to where I have the honor of preaching to those who are high in the nation's affairs!"

One of the visitors to the Universal Holiness Church is Vice President Dawes. The Vice President attended the church last May and was so well pleased that he indicated his intention of repeating the visit.

Many stories are told about Sims—particularly about his concern over the spiritual well-being of his friends, the

Senators. It is not unusual, when one cannot leave home because of illness, for a barber to go out to attend him. For many, Sims became their favorite. He never faltered, if he thought the occasion required him to act, to drop on his knees either before, in the midst of or after the shave and pray with all his heart.

An incident of this character took place one day when Senator William J. Stone remained at home, threatened with pneumonia. He sent for Sims to shave him. When the barber finished he knelt at the bedside and prayed for restoration of health to the Senator from Missouri. In a few days Mr. Stone was back in the Senate. Meeting Sims, he said: "You cured me, Sims."

"Oh, no, the Lord cured you," the barber replied.

### Senator Stone's Interest.

From that time forward Mr. Stone had an unusually warm spot in his heart for the barber. A few years later the war-time Chairman of the Senate Committee on Foreign Relations was dying. He had planned that

*Reveille*  
*Memphis - Mo*  
DEC 2 1926

### OLD MACON LETTER SHOWS THAT NEGRO WAS LISTED SAME AS STOCK

Negro men and women, boys and girls, were described before the war between the states pretty much the same as live stock would be sized up now, according to the copy of a letter in the possession of James Coleman, a well-known colored man of Macon.

The original letter was written by D. M. Pullman company, of Richmond, Va., September 15, 1857—nearly four years before the war started—and purports to quote for William Cox, Esq., the Virginia market for slaves. The letter read as follows:

The following is the state of our Negro market today: No. 1, men, 'extra,' \$1,450 to \$1,550; No. 1, 'good,' \$1,200 to \$1,250; No. 2, 'common,' \$1,100 to \$1,150; No. 1, women 'extra,' 16 to 22 years old, \$1,200 to \$1,250; No. 2 women, 'good,' \$1,000 to \$1,050; No. 1 boys, four feet high, \$500 to \$550; No. 1 boys, four feet three inches high, \$665 to \$675; No. 1 boys, four feet nine inches high, \$900 to \$1,000; No. 1 boys, five feet, \$1,050 to \$1,150; No. 1 boys, five feet six inches, \$1,200 to \$1,250; No. 1 girls four feet, \$500 to \$550; No. 1 girls four feet three inches \$625 to \$650; No. 1 girls, four feet six inches, \$750 to \$800; No. 1 girls, five feet \$1,00 to \$1,075.

"Families and scrubs sell in their usual proportion to above quotations. We would be pleased to see you down soon with a lot. Very truly, D. M. Pulliam company."

Coleman says he knows quite a number of colored people in this county who were slaves on Missouri plantations before the war.

There is an old record of the Macon county circuit court which shows the last legal action for the recovery of a runaway slave was prosecuted in this county during the war between the states, and that the writ of replevin was served by the sheriff under protection of a union officer. What makes the affair somewhat critical was some Iowa troops camped near Macon had declared they would prevent the return of the fugitive to her master.

The slave, Mary, escaped from the Vaughn plantation near College Mound and came to Macon where she was befriended by Ewing Littrell an ardent union man and abolitionist. Joseph Vaughn, Mary's owner consulted Major B. R. Dysart, an attorney, and insisted that he get out a replevin. President Lincoln had promised to liberate all slaves, and the act was to go into effect the early part of January of that year. Dysart knew he would be treading on thin ice in the replevin suit, so he went to see Col. R. J. Ebberman the national provost marshal, and laid the case before him.

"My orders from the governor are to see that civil writs are executed" said the provost marshal, "looks like that gives you authority to get your

runaway."

Littrell heard what was up, and rushed out to tell the Iowa troops camped near town, and they vociferously agreed to stand by Mary in her new-found freedom. Word was communicated to Sheriff William Holman that his attempt to restore Mary to her owner would be resisted. Then came the clash. Colonel Ebberman decided no blankety-blank "foreign troops" could come into Missouri and tell the people here what the law was. He asked the sheriff how many men he would need to enforce the writ.

The sheriff told him, and Colonel Ebberman promptly detailed the required number of soldiers. Mary was found out in a barn. She was taken and marched between two soldiers along where the Iowa troops were so they could see what was going on. Not a word was said, and Mary was replaced in her master's custody. The writ was procured January 7, 1863, and is said to have been the last action in court to recover a fugitive slave.—Lewistown Record.

### Death of Mr. Lincoln's Surviving Son

The readers of the JOURNAL AND GUIDE have more than a sentimental interest in the death of Robert Todd Lincoln, the oldest and surviving of the four sons of President Lincoln. He died in his sleep at his country home, at Manchester, Vermont, July 26, at the age of 82 years. He had been in poor health for some time.

Mr. Lincoln's modesty was one of his most outstanding characteristics. He was born in Springfield, Ill., August 1, 1843, and graduated from Harvard University in 1864.

Mr. Lincoln had all of the solid qualities of his illustrious father with little of his father's brilliancy. He was a good plodder and knew how to make a place for himself by sticking to it. He never cared for the deep waters of politics. When he came out of Harvard he went into the army as captain on the staff of General Grant, and served as such until the surrender of General Lee at Appomattox. He was present in Ford's Opera, in Washington, when his father was assassinated by J. Wilkes Booth, April 14, 1865.

After the war Mr. Lincoln settled in Chicago and engaged in the practice of law. He was one of the lawyers of George M. Pullman and upon the death of that great and good man became president of the



Pullman Palace Car Company, and was chairman of its executive board at the time of his death. But this was after he had served as Secretary of War under President Garfield and through the administration of President Arthur, and after he had served as Minister to Great Britain by appointment of President Harrison and served from 1889 until 1893.

Mr. Lincoln was cold and undemonstrative, and very untalkative. He bore no physical resemblance to his father and appeared to possess none of his good nature and wit. Perhaps he lived and died under the shadow of the tragedy which separated him from his father when he was just entering upon the active work of life.

We owe the Lincoln a great deal and we shall always have a lively interest in the name of the father and those who shall come after him in his name. And Father Abraham, the saviour of the nation, was more father to the emancipated slave than to any other group of the American people. He gave the slave social, civil and economic life, and the Afro-American people will always regard him as their spiritual father and saviour.

## NEW YORK TIMES

DEC 24 1926

## NEGROES BENEFIT BY FUND.

Get Gifts Through Investment by W. W. Fuller of Servant's Legacy.

Special to The New York Times.

FAYETTEVILLE, N. C., Dec. 23.—Forty ante-bellum negroes, all that are left here, were today the first participants in the annual distribution of the James McAllister Christmas Fund, established last May by Williamson W. Fuller of Briarcliff, N. Y., former counsel of the American Tobacco Company. Mr. Fuller established the fund in memory of Jim McAllister, a house servant in the Fuller home before the Civil War, with the proceeds of property willed to him by the Negro. "When I have been in trouble or needed help or advice," said Jim in the will which was signed with his mark, "I knew where to turn; and Mr. Willie never failed me. He may not need my little home; I pray not, but he will know better what to do with it than I; and in this I want to show my appreciation of what he has done for me."

"Mr. Willie," who has a house and a farm at Briarcliff, did not need it, and he had an idea regarding what to do with Jim's property. He sold it for \$5,000, bought Bethlehem Steel 7s and created a trust fund to be administered by three Fayetteville business men every Christmas for the negroes of this city. The trustees chose ante-bellum negroes to receive the first gifts.

Thomas Staples Fuller, son of Mr. Fuller and his successor as counsel of the American Tobacco Company; Mr.

Fuller's grandson, W. W. 2d, and his granddaughter, Margaret, were here and saw the old negroes gather in the director's room of a local bank and smile their thanks as each received his "Christmas gift."

## GOVERNMENT TO RECOGNIZE THE SLAVE MARRIAGE

(By Associated Negro Press)

Washington, D. C., Oct. 1.—The United States Pension Bureau has finally decided to recognize slave marriages among negroes of the South. This grew out of the fact that Mrs. Anthony E. Brown, the widow of Matthew Brown, slave, had asked for an increase in her pension from thirty to fifty dollars, per month. Mrs. Brown is now living in St. Paul, Minn. It appears that after Brown was freed he enlisted with the Douglas Independent Battery, United States Colored Light Artillery.

The case aroused the interest of Senator Shipstead, of Minnesota. The Browns were married before freedom, according to slave custom, but the Browns were remarried in 1872. This information was conveyed to the Bureau of Pensions by Senator Shipstead and the Bureau had the record of the marriage. Although it had first declined to increase the pension of Mrs. Brown, after the letter explaining the second marriage, the Bureau of Pensions complied with Mrs. Brown's request for increase in her pension from thirty to fifty dollars a month.

## HIGH TRIBUTE PAID TO MEMORY OF KOSCIUSKO

WASHINGTON, D. C., Oct. 18.—There was a meeting here recently honoring the memory of a noted Polish hero, who died 150 years ago. The meeting was sponsored by the Kosciuszko Foundation, an organization formed for the promotion of intellectual relations between Poland and the United States. It was brought out at this meeting that Kosciuszko had done much for the emancipation of slaves, and was a pioneer in the slave movement.

Among the speakers at the meeting were Jan Cieszkowski, Polish minister, Secretary of War Dwight F. Davis, and representatives of patriotic and educational institutions. Dr. Emmett J. Scott, Secretary-Treasurer of Howard University, spoke in behalf of the Negro. Among other things he said: "Kosciuszko came to Amer-

ica imbued with that philosophy which had taught him the equality of all human beings. He abhorred slavery and had great sympathy for the Negroes. He plead for the emancipation of slaves, and in his will left his modest fortune to foster that cause. And his legacy finally went toward the founding of the first educational institution for colored people to be opened in the United States."

## Bush Negroes Ex-Slaves

(From Travel)

*Herald Commonwealth*  
Bush Negroes are descendants of Guiana's runaway slaves who in 1712-13 joined in the border raids made by French marauders and helped to plunder the estates abandoned by their owners when they fled for refuge to Paramaribo.

They retreated to the bush, founded settlements in their own ruggedly forested areas, and were not to harass the plantation owners. Efforts were made to subdue them, but without success. In 1786, after fifty years of fighting, these self-emancipated marauders finally signed a treaty of peace, whereby they were given their liberty and certain territory in the colony was assigned to them. Today they live like their ancestors in Africa, unclothed except for a loin cloth, dwelling in palm-leaf huts and apparently in as savage a state as they were 200 years ago.

## Erect Statue To Underground Railway Hero

DETROIT, Mich., Sept. 16.—(By A. N. P.)—It is quite singular but true that, instead of erecting a "black mammy" statue as a monument to the Negro slave as some cities are wont to do, a tablet was unveiled here a few days ago which marks the spot where once stood the famous old Seymour Finney's hotel, which was the Detroit station of the "Underground Railway" through which many slaves passed to freedom.

Seymour Finney, proprietor of this hotel and station, in defiance of the Fugitive Slave Law, housed and fed and secretly passed hundreds of runaway slaves who were able to reach this town over the border into Canada and freedom.

It is said that when a bunch of escaped slaves arrived in Detroit or

vicinity, usually at night, they would be concealed in outlying woods or forests until Mr. Finney could be notified, then they would be brought to Finney's barn and kept until the next night, at which time they would be carried through various alleys to the river front and rowed across to Canada.

This formed a part of what was known as the "Underground Railway," so-called because of the underhanded way used to "bootleg" slaves to freedom. The Underground Railway was a secret society organized for this specific purpose, and was not a secret passageway tunneled under the earth, as many have supposed.

## Willed Money by Slave; Proceeds Go to Ex-Slaves

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Mr. Fuller established the fund in memory of Jim McAllister, a house servant in the Fuller home before the Civil War, with the proceeds of property willed to him by the Negro.

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# 50,000 MEMBERS OF POLISH BODIES HEAR R. S. ABBOTT IN KOSCIUSKO DAY ADDRESS

Addressing 50,000 members of Polish patriotic societies massed in Humboldt park Sunday before the great equestrian statue to Poland's hero, Thaddeus Kosciuszko, Robert S. Abbott, owner and editor of The Chicago Defender, praised in a brilliant eulogy the sterling qualities of the famous Polish general and statesman. It was Chicago's Kosciuszko day, and the cheering thousands made Humboldt park ring with their applause as the Polish leaders heard the virtues of their national hero extolled by an orator of another race.

This marked the first time in the history of America that a member of the Race has been invited to address any foreign gathering.

Editor Abbott's thundering oratory came as the climax to a celebration in which the city of Chicago and the city's foremost political and industrial figures had taken part. His tribute to the hero of Poland was the more wildly applauded coming as it did from the leader of another section of Chicago's great cosmopolitan population. Throbbing skies had hastened the speeches of the afternoon, but Editor Abbott's address was halted time and again by the salvoes of applause that punctuated his appeals for a closer fellowship in the upbuilding of a greater and better Chicago.

## Stirs Wild Applause

Something of the spirit of Kosciuszko, who in the midst of his struggles for Poland's liberty, bore ever in mind the cause of the enslaved race in America, was invoked by Editor Abbott for Chicago's future. His appeal found immediate and hearty response in the constant outbursts of cheering. The sesquicentennial of the coming of Kosciuszko to this country to aid General Washington during the Revolutionary war brought the greatest celebration which the Polish population of this city has ever attempted. A parade that numbered thousands among its marchers and filled Chicago's streets with a riot of color preceded the exercises at the park. Music and song mingled with the speech-making.

## Thousands Greet Speakers

Mayor Dever, John F. Smulski, who was master of ceremonies; Alderman Stanley Adamkiewicz of the 31st ward, Col. T. A. Staszynski of Pittsburgh, head of the Polish Army Veterans association; Stanley Kurnikowski, Polish consul, and Anton J. Cermak, president of the county board, were among Mr. Abbott's associates on the speaker's platform. With him they took part in the preliminary exercises, when a hundred flags were planted about the big bronze statue and flowers were banked around it.

munity activities. In evidence of this I take pleasure in referring to the fact that one of our group at present occupies through the designation of Judge Jarecki the important position of law clerk in the office of the board of election commissioners."

## R. S. Abbott's Address

The full text of Mr. Abbott's address, which elicited the warmest commendation from all occupants of the speakers' platform, follows:

It is altogether fitting that a member of my Race should be a part of these ceremonies which honor the memory of that noble Polish patriot, General Kosciuszko.

The people of my Race can never forget the noble and humane stand he took, when as a recognition for his valiant and courageous services during the Revolutionary War, he was tendered as a reward for his services a vast tract of land in what is now the state of Pennsylvania, together with hundreds of acres, ringing through the corridors of time as a challenge to the world was the memorable reply that his services in the cause of the then struggling colonies for freedom, was incompatible with the acceptance of a gift which carried with it the continued enslavement of human beings.

Wherever civilization and the black man reigns and lives the position taken and the words spoken by the most outstanding patriot in all the history of the struggles for freedom will always stand out as a beacon light to guide them in their onward march for liberty and progress.

I am particularly glad that here in the city of Chicago, with its diversified racial population, that the people of Polish descent, constituting, as they do, such a large percentage of the city's population, should continue to revere the memory of this great patriot and herald as his crowning achievement on this continent the firm stand he took on the question of liberty and freedom.

The people of my Race constitute in this wonder city nearly 15 per cent of its tremendous population. We have and will continue to be contributors to its marvelous development. We join with the other nationalities in this city in the belief and hope that our beloved city is destined to become the foremost and greatest city in the world. It is only through the co-operation of the races that this millennium can and will be reached.

## Some Historical Facts

Without a definite knowledge of the historical facts involved in the case before us, the people of our own generation might ask: "What possible connection could there be between a people who came originally from the distant continent of Africa and a man who was born in another land, also distant from America, away in far-off central Europe?" "The two countries are too distant, the two races of people—the Poles and the Africans—are too dissimilar in genius, in idiosyncrasy, and particularly in race qualities to admit of even the merest historical contact."

Despite these and other apparent difficulties, the two races of people—the Africans and the Poles—came together: Thaddeus Kosciuszko, the patriot, the soldier, the general, the engineer, the statesman, the altruist, the liberator, was the connective

link, and America was the vantage ground where was consummated the happy meeting.

There is an indissoluble bond of human love and sympathy that is mutually established between suffering and oppressed peoples which binds them into a brotherhood and community of consolidated interests. In which their woes and their joys, their despair and their hopes, their tears and their laughter, their wrongs and their rights, become identical. This kindred suffering is the bond that united the oppressed people of Poland, through Kosciuszko, their hero, to the enslaved Africans in America.

Not only is the name Kosciuszko written in letters of gold on the pages of American history, thereby linking Poland with America, the Old World with the New, but the world at large owes to Poland a debt of such vast magnitude that mathematical computations in all known languages have failed to determine the exact value. I refer to the world's indebtedness to Nicholas Copernicus, the Polish astronomer and geographer of the heavens who was the first to propound the theory that the earth moves around the sun.

Today America is the foremost nation in the world, but prior to her becoming capable of holding such a position of trust and leadership among nations, some very potential factors entered into the very fabric of the nation's make-up, and without these never could America have become the world figure that she is today.

It took a Washington and a Hamilton, a Lafayette and a Rochambeau, a Kosciuszko and a Pulaski, and also a number of Africans to achieve the glorious destiny of American independence.

Although the tragedy of their fate has made the Poles a people conquered and oppressed, but today again nationally free, their immemorial tradition was that of a conquering race; and to this tradition they cling, their aim not being liberty alone, but also the right to assert their supremacy within the limits of their former empire. From this liberty-loving people sprang that brave and noble lover of human rights and human freedom, Thaddeus Kosciuszko, of immortal fame.

There has been but one Kosciuszko; he was born in 1746 in the village of Mereczowyszczyno, Poland. For him the world held but one country—Poland—surnamed "the knight among nations." Yet so very magnanimous, so human, so altruistic was his great heart that when America stood in need of his services—services which only a Kosciuszko could render, even though his intrepidity as a soldier would have received military glory in France—yet when he arrived in Paris and heard of the patriotism and sufferings of the American colonies of Great Britain in their struggle for independence, his soul was aroused. Benjamin Franklin, then United States envoy to France, talked with the fiery young idealist and declared him to be one of the noblest, most unselfish spirits he ever knew.

Franklin gave Kosciuszko letters of introduction and recommendation to Washington and in the summer of 1776 the young Pole reached the

American camp. "What do you wish to do?" asked Washington. "I am come to fight as a volunteer for American independence," answered Kosciuszko. "What can you do?" asked Washington. "Try me," was the bold reply. For eight years, affirms the historian, Kosciuszko's name was a part of our strenuous history. Kosciuszko was one of the noblest of European idealists who, when liberty was defeated in their own lands, transferred their zeal to our patriotic cause, and, sword in hand, fought for our independence. France sent us Lafayette and Rochambeau; Germany, De Kalb and Steuben; Poland, Kosciuszko and Pulaski. Kosciuszko it was who taught the American army the science of fort construction. He began his service in the American army as a colonel of engineers, a member of Washington's staff. History tells us he soon became the scientist of the army. He planned Gates' fortified camp at Bemis Heights, and he was the principal engineer in the work at West Point. All through Green's southern campaign Kosciuszko was the inspiration and executive of the scientific warfare. Congress gave him a vote of thanks, brevetted him a brigadier-general and made him a member of the Order of Cincinnati. And yet, says the historian, up to very recent years, when the Poles erected the statue in Chicago, there was no monument in America worth the name to the gallant Kosciuszko, unless West Point itself be considered such a monument.

A more intense, unselfish lover of liberty than Kosciuszko perhaps never existed, and nothing shows this more clearly than his last will and testament, which was made in this country and left with his beloved friend, our own Thomas Jefferson. The will reads:

I, Thaddeus Kosciuszko, being just on my departure from America, do hereby declare and direct that, should I make no other testamentary disposition of my property in the United States, I hereby authorize my friend, Thomas Jefferson, to employ the whole thereof in purchasing Negroes from among his own, or any others, and giving them liberty, in my name, in giving them an education in trade or otherwise, and in having them instructed for their new condition, in the duties of morality, which may make them good neighbors, good fathers or mothers, husbands or wives, in their duty as citizens, teaching them to be defenders of their liberty and country, and of the good order of society, and in whatsoever may make them happy and useful; and I make the said Thomas Jefferson executor of this. (Signed) T. KOSCIUSKO.

5th May, 1798.

After the death of the Polish patriot, the aged Jefferson, then in his 75th year, stood before the court of Albemarle county, Virginia, and declared that, owing to the infirmity of age, he could not carry out the provisions of the testament, but desired that all Kosciuszko had wished be done.

## School Founded

Seven years later a school for Negroes, known as the Kosciuszko school, was founded in Newark, N. J.

act also freed from servitude all the peasants on his estate. And it is with you, his noble and worthy compatriots, descendants of a race of people—men and women—who have displayed and still display so astonishingly a capacity for an inextinguish-

# 50,000 HEAR TRIBUTES TO GREAT POLE

## Learn of His Fight to Help Race



Thousands stood before the monument dedicated to General T. Kosciusko in Humboldt park Sunday afternoon and cheered wildly as Polish-Americans joined hands with Americans of other extractions to pay homage to the great Polish patriot, and the cheering was its wildest and most enthusiastic when Editor Robert S. Abbott followed

During the ceremonies held in Humboldt park Sunday afternoon when more than 50,000 persons gathered to do homage to Thaddeus Kosciusko, Poland's greatest patriot and general, who came to this country to help the young colonists free themselves from England, and who later gave a fortune to free American slaves, a few of the principal speakers found

able nationalism, that I today have the honor to appeal. Like your noble countryman, Kosciusko, you have come to America. You are today three million strong in this country; you have a right—a legitimate right—to all the privileges of this great country. Kosciusko's invaluable services to America, incorporated in American history, is the charter which gives you this inalienable right to all things American. If, under the Stars and Stripes, you have found liberty, that freedom for which your country and your great ancestor so nobly fought, then, as a member and representative of the Negro Race on behalf of which Kosciusko's last testament of freedom was made in America, I plead with you to give us—we who like your great patriot and hero have also agonized in the birth-pangs of American independence—to give us, I say, that open door, that economic, political and racial freedom which, like yours, is also our charter right and constitutional privilege by virtue of our blood shed in many an American war, even before Cornwallis handed his sword to Washington down to the time when, to "make the world safe for democracy," we sealed the documents with our blood in Flanders fields.

#### May You Continue

Some people have thought that alone the southern European nations—the Latin people—were the races sympathetic to the Negro; but we have the testimony of history to the effect that Poland, a country of northern central Europe—your Poland by birth and ancestry, ours because of Kosciusko's last will on behalf of our Race—is just as noble, just as magnanimous, as generous, as true-hearted, as sympathetic, as brave, as altruistic as France or any other country of southern Europe.

I bespeak, therefore, for my group intelligent co-operation in the adjustment of all differences, imaginary or real, that in the slightest degree tend toward the defeat of the common end, and indulge the hope that the Polish people of the city of Chicago will continue in the future, as they have in the past, to emulate the great examples of liberty, freedom and progress so firmly established in the early history of our country by General Kosciusko, the greatest patriot the world has ever known.

On behalf of the people of my Race in the city of Chicago I felicitate with you on this day, congratulating you in this patriotic celebration, and renew the assurances that the people of my kith and kin will always stand

to the platform and told of the love of our Race for Kosciusko because of his efforts in our behalf. "There has been, and will always be," declared Mr. Abbott, "an indissoluble bond of friendship between our people and the Polish people." Although rain poured in torrents during the later part of the speech, it

a moment to pose for the Defender photographer to get an exclusive photo. Reading from left to right the speakers are: Stanley Kryzowski, Capt. Joseph Poscynski, Commander John F. Petka, Alderman Stanley Adamkiewicz of the 31st ward, Editor Robert S. Abbott, Capt. F. Stratkins of the American Legion and Stefan L. Kozalisyk.

—Photo by Defender Staff Photographer.

## WOMAN PATRIOT



MISS EMILY NAPIERALSKI

President of the Polish Women's alliance, and one of the first persons to extend congratulations to Editor R. S. Abbott for his message to the Polish people from the darker races of the world. Miss Napieralski was one of those to participate in the ceremonies honoring Thaddeus Kosciusko in Humboldt park Sunday afternoon.

together with you for the ideals of the great patriot whose memory we here gather to celebrate.

In closing this address let me say that while rivers run into the sea, while shadows move round the convex mountains, while heaven feeds the stars, while the heart can love, while the mind can think with us as a race—the deeds of your beloved Poland and the memory of your honored patriot and hero—Thaddeus Kosciusko—shall ever live.

The entire Polish community of Chicago was unanimous in its approbation of Robert S. Abbott's brilliant eulogy of its national hero, Kosciusko. The Polis paper, Zgoda, had the following report of Mr. Abbott's address in its issue following the Sunday celebration:

Mr. Abbott emphasized the great complaint of a leader of his people, who understand although they have freedom, it is but theoretically, who long for actual liberty and equal rights. It is therefore that the Colored people feel the import of the good testament of Kosciusko and they feel from the bottom of their hearts the greatness of Kosciusko. Mr. Abbott further said of the love for Kosciusko of the Colored people and that love will never expire and the Polish people will always have the Colored people as their true friends. The Colored race and their gratefulness will proceed forever and ever, even to the extent that should Poland some day in the future find herself in danger and when Warsaw should happen to be menaced, the Colored people will voluntarily and with great pride offer their services in return of the equal rights and of liberty fought for the benefit of the Colored race by great Kosciusko.



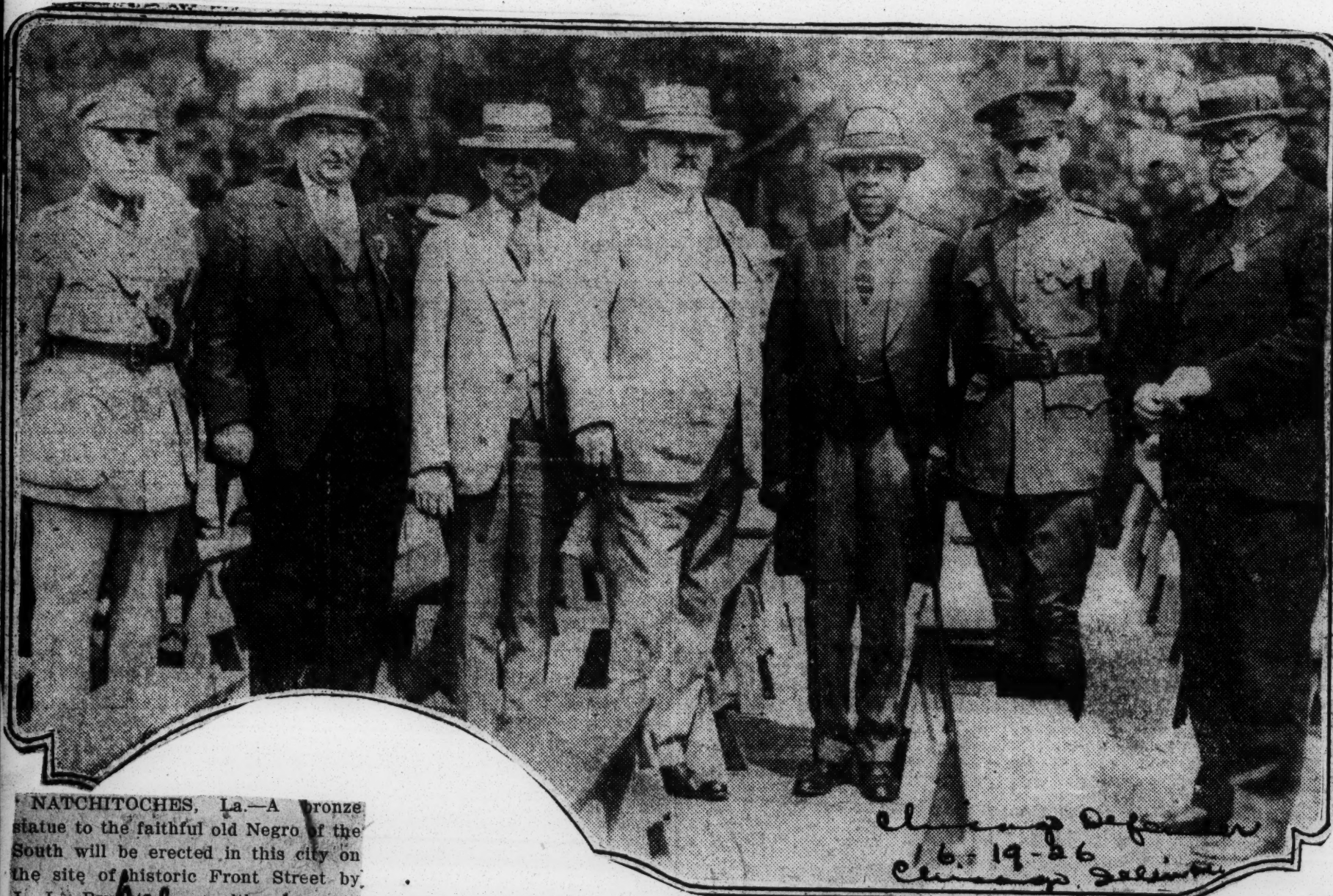
## SHOW REAL AMERICAN SPIRIT



failed to dampen the ardor of the 50,000 persons who stood drenched until it was finished, and then crowded to shake hands with the speaker. The hero was first to strike a blow for the freedom of the slaves in America, even before the Serfs in his country were free—hence our love for him.

—P. & A. Photo.





*Chicago Defender*  
16-19-26  
*Chicago Defender*

NATCHITOCHES, La.—A bronze statue to the faithful old Negro of the South will be erected in this city on the site of historic Front Street by J. L. Bryson, a wealthy property owner. It will be designed and patterned somewhat after the "Keeper as a candidate for Republican county of the Outer Gate," a picture of an ancient Negro gate keeper as depicted in the May issue of the National Geographic Magazine. The shaft of the statue will be about five feet high, the base two feet, making a total height of about twelve feet. Beneath the monument of the typical old Southern uncle will be the inscription, "To the Splendid Service of the Good Darkey of Louisiana." Hans Schuler of Baltimore will be the sculptor and the work will be completed about January, 1927.

HOUSTON, Tex.—Argument on application for a mandatory injunction to compel the Harris County Republican executive committee to place the name of C. F. Richardson, editor of

## NEWEST HISTORY BOOK PUBLISHES RARE LETTERS

Writers Include Benj. Banneker, Fred. Douglass

and Fannie Harper

VOLUME COMPILED BY DR. CARTER WOODSON

Contains Letters By Colored Folk Written Between Years 1800-1860

What the Negro thought in the early days of the republic has just been made public in "The Mind of the Negro as Reflected in Letters written during the Crisis 1800-1860."

The volume of 72 pages is compiled by Dr. Carter G. Woodson, di-

rector of the Association for the Study of Negro Life and History, 1533 Ninth Street, N. W., Washington, D. C. and retails for \$5.

Among the rare letters published are those by Benjamin Banneker, noted Maryland astronomer and mathematician, Frederick Douglass, one time Maryland slave; Ellen Watkins Harper, Charles Redmond, Henry Highland Garnett, and J. W. C. Pennington, and many other members of the anti-slavery party. Banneker's letter to Thomas Jefferson, urging him to make the declaration of independence apply to black as well as to white, and Banneker's Peace Plan in which he recommended a Secretary of Peace on the President's Cabinet to have equal authority with the Secretary of War and to direct education of the republic are notable examples of what this early Maryland freedman thought.

Nearly 60 pages are devoted to letters by or about Frederick Douglass, including his celebrated letter to his former master, Thomas Auld, white, of Maryland, in which he enquires for his three sisters and brother as well as his 60-year-

old grandmother whom "you turned out like an old horse to die in the woods."

"Are they still recorded on your ledger?" asks Douglass, "or perhaps they have been sold to human flesh mongers to fill your own ever hungry purse."

A letter to Auld the following year congratulates Auld that he has freed his slaves and taken aged Grandma Douglass into his own home.

Letters of Douglass on his trip abroad are also featured. He tells of a near riot on ship when the captain invited him to tell of conditions in slavery. Of Ireland, he said, the Irish cabins are worse than American slave huts. "Men and women, married and single, lie down together in much the same degradation as American slaves."

The Irish houses, he said, are of wood, 6X10, straw roof, no floor, no windows with a three foot hole before the door into which is swept the filth of the hut and upon which collects a green scum.

The immediate cause of poverty and beggary in Ireland, he said, is intemperance. "Most of the beggars drink whiskey."

Frederick Douglass, criticised for not aiding John Brown in his raid on Harper's Ferry, wrote friends, "Let every man work for the abolition of slavery in his own way."

Frances Ellen Watkins, Maryland woman, was among those who wrote John Brown while in prison "You have rocked the bloody Bastille; and I hope that from your sad fate great good may arise to the cause of freedom \* \* \* I have written your dear wife and sent her a few dollars. — I will continue to assist her."

### After War

Jourdon Anderson, who escaped to Dayton, Ohio, from slavery answered his old master, Col. P. H. Anderson, white, of Big Spring, Tennessee who urged him to come home and work for wages, "I served you faithfully 32 years and Mandy, my wife, 20 years. At \$25 a month for me and \$2 for Mandy, deducting clothing and doctors' bills and adding interest, you owe me \$11,680. Please send by Adams Express.

If you fail to pay us for faithful labors in the past, we can have little faith in your promises for the future."

### Slave Clause Deleted

"He has waged cruel war against human nature itself, violating its most sacred rights of life & liberty in the persons of a distant people, who never offended him, capturing and carrying them into slavery in another hemisphere, to their miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, the warfare on the Christian land of Great Britain. Determined to keep open a market where MEN should be bought and sold, he has prostituted the negative to suppressing every legislative attempt to prohibit or to restrain this execrable com-



mercy, and that the horrors might want to dis- tinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he deprived them, by murdering the people upon whom he also obtruded them; thus paying off former crimes committed against the liberties of one people, with crimes which he urges them to commit against the lives of another."

Another question resented by Jefferson was this:

"And when occasions have been given them, by the regular course of their laws, of removing from their councils the disturbers of our harmony, they have by their free election re-established them in power. At this very time, too, they are permitting their Chief Magistrate to send over not only soldiers of our common blood but Scotch and foreign mercenaries to invade and destroy us. These facts have given the last stab to agonizing affection, and manly spirit bids us to announce forever these unfeeling brethren. We must, therefore, endeavor to forget our former love for them, and to hold them, as we hold the rest of mankind, enemies in war, in peace friends. We might have been a free and great people together; but a communication of grandeur and of freedom, it seems, is below their dignity. Be it so, since they will have it. The road to happiness and to glory is open to us too; we will climb it apart from them."

Apparently Congress was intrigued by the happy phrase "enemies in war, in peace friends," for it was incorporated in what was left of the above paragraph, so unfriendly in tone to the people of the mother country. In notes taken at the time of the debate Jefferson displays wounded feelings over the elimination of this paragraph and also over the decision of Congress to cut out his references to the slave trade and attempts at servile insurrection—"the vehement philippic against negro slavery," Adams hailed it.

"The unanimous idea that we had friends in England worth keeping terms with," Jefferson wrote, "still haunted the minds of many. For this reason those passages which conveyed censures on the people of England were struck out, lest they should give them offense. The clause, too, reprobating the enslaving of the inhabitants of Africa, was struck out in complaisance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves, and who on the contrary still wished to continue it. Our Northern brethren also, I believe, felt

a little tender under those censures; for though their people have very few slaves themselves, yet they have been pretty considerable carriers of them to others."

And so, against Jefferson's will, the foregoing paragraphs were struck out. The care with which he composed them, as evinced by his rough draft manuscript, heightened Jefferson's pain when they were voted out, so that it is no wonder that Franklin sought to comfort him with the story, told in Mr. Duffus's article in this issue of what happened to the sign of Thompson the hatter.

At the time, and for thirty or forty years afterward, little public interest was shown in incidents connected with the drafting and signing of the Declaration. Each year, however, the anniversary of the signing was noisily celebrated. The observance began in Philadelphia in 1777, when, in connection with July 4 patriotic exercises, the Hessian band captured at Trenton the Winter before was compelled to render "appropriate musick." So close were men still to the event itself, that it was the fact and not the deed that was celebrated.

Franklin died in 1790, without being prompted by public curiosity to set down his recollections of details leading up to the signing. Jefferson and Adams were silent, apparently failing to recognize the historical significance of their actions. Makers of history are rarely writers of history. A printer's dispute was the cause of bringing to light most of what is known today.

In 1810 one William P. Gardner, a Government clerk, conceived the idea of publishing and selling a decorative copy of the Declaration. Six years thereafter this idea was taken up by John Binns, a Philadelphia publisher, who advertised his intention of putting such a copy on the market.

In 1817, a year later, Benjamin Owen Tyler, a professional penman, obtained permission to copy the Declaration and to make facsimiles of the signatures. Owen engrossed the text of the Declaration, ornamented with examples of fancy penmanship and lettering, and his facsimile signatures were pronounced by Acting Secretary of State Rush to be "curiously exact imitation."

Publisher Binns was doubly discomfited. He had been forestalled, and, what was worse, the usurper was making money. He launched an attack on Tyler and put on the market an even more ornamental copy of the Declaration. Tyler countered with printed assaults upon Binns.

The result was financially satisfactory to both Tyler and Binns. The public read the printed broadsides the printers hurled at each other and bought thousands of copies of the Declaration. Copies were to be found in almost every home. Public interest in the Declaration was aroused to such an extent that in 1823 Thomas Pinckney, in the course of a July 4 address at Salem, revealed several incidents connected with the drafting of the Declaration, which, he said, he had obtained from Adams.

Pinckney's speech was widely quoted, and Jefferson took exception to a number of statements, for which Adams was given as authority.

"Mr. Adams's memory has led him into unquestionable error," Jefferson wrote. "At the age 88, and forty-seven years after the transactions of independence, this is not wonderful, nor should I, at the age of 80, venture to oppose my memory to him, were it not supported by written notes taken by myself at the moment and on the spot."

But the only "notes taken at the moment and on the spot" found among Jefferson's papers were about twenty-five words to the effect that he was chosen by the committee of five to draft the Declaration. Also among Jefferson's papers was his rough draft. Mr. Fitzpatrick is of the opinion that it was about the time of Pinckney's Salem speech that Jefferson made his marginal notes. It is plain, however, that Jefferson's notes were not made in 1776. Filed away for years, the rough draft broke along one of the folds. To strengthen it Jefferson pasted a strip of paper across the tear.

Moreover, comparison of the handwriting of the rough draft and the marginal notes shows the latter, in a hand crabbled with age; clearly they were not written in 1776, by a man 33 years old. Not all the changes made by Franklin are indicated, to be sure; nevertheless, but for the rivalry of Messrs. Binns and Tyler, Jefferson might not have been encouraged to tell even as much as he has.

## "Good Darkies"

(From the St. Paul Echo.)

Although the North woke more than a year ago to the realization that there was in these United States of America a New Negro, a colored American who shared one color in common with the conventional Uncle Sam type, the South is only now shaking itself from a deep slumber to discover that the old type of Negro is either completely gone, or is at least moribund.

One of the most picturesque and sentimental public recognitions of the passing of the Uncle Tom type is under way in Louisiana, where a southern gentleman with tender memories and a quick hand is about to have erected a statue in memory of "the good old darkies" of bygone times. He is seeking to immortalize the man who gave unending service and asked no reward but the smile of the master; the man who basked in the favor of "the great house" on one day, and who cringed from the lash of the whip on the next.

To conceive the state of mind which prompted the action of this gentleman is not hard. To sympathize with that attitude is quite another matter.

## VERY LATEST NEWS

### RESTORES JOHN BROWN'S FARM

Meadville, Pa., July 9.—Just a century ago the great abolitionist, John Brown, then a youth of 36, bought a farm in Richmond township, Crawford county, which in later years grew into weeds when he left to organize forces for a drive against slavery at Harpers Ferry. Now the farm is being restored by John C. Looker of Bradford, who purchased the place recently and arranged to have it placed in the keeping of the John Brown Memorial association, organized some years ago.



Slavery-1927

NEWS-SENTINEL  
KNOXVILLE, TENN.

FEB 27 1927

## Finds Records of First Negro "Marriages"

Records of the first legal marriages ever made by negroes in Knoxville have recently been unearthed by Glenn Graham, chauffeur of Miss Mary Boyce Temple. These notices appeared in copies of "Parson" Brownlow's Knoxville Chronicle of the era immediately following the Civil war.

Negroes before the war were simply married by consent of their masters.

The old records disclose among others the following marriages: Will Yardly to Lizzie Stone, Sept. 5, 1867; Ben Maynard to Mabel Franklin, Mar. 9, 1867, the first negro marriage ever recorded here; John Vaughn to Lizzie Moore, July 29, 1869; Mose Smith to Mary Moore, Jan. 8, 1868; John Johnson to Margaret Grisby, May 6, 1869; Charley Scott to Isabel Johnson, Nov. 23, 1874; Albert Scott to Nancy Johnson, April 20, 1875; Louis Graham to Harriet Jackson, Aug. 12, 1875; Mitchell Burk to Martha Maples, July 7, 1885; Sallie Houston to Frank Houston, Jan. 5, 1883; Frank Kidd to Rachel Mason, Mar. 6, 1872; James Franklin to Harriet Bostor, Oct. 6, 1863.

COURIER

## John P. Brown's Soul

If you would know whether John Brown's soul marches, and where says, Walter Davenport in The Mentor, you might ask Tooker. Tooker and the other Negroes believe it anyway.

In all Harper's Ferry and Charles Town there is none readier with John Brown legends than Tooker, who was born, he says, on

Colonel Lewis W. Washington's farm, five miles over Bolivar Heights, on the evening of Sunday October 16, 1859.

Tooker does well by his audience. He puts the hour of his birth at ten-thirty at night, at which hour on that date John Brown led his errand band of eighteen men across the Maryland Bridge and up to the gates of the United States Arsenal on his last hapless crusade against slavery.

Tooker and the older negroes of Jefferson county, West Virginia, are so used to white man's cynicism that your disbelief won't dampen their ardor at all. Perhaps the white man's eye is not focused for ghosts, that's all. But believe them or not they solemnly repeat for tourist consumption that one has but to watch the Kennedy Farm, the Canal Road and Bolivar Heights long enough to see the spirit of Old Brown of Kansas.

It is, furthermore, ghost of moods.

Now, it stalks the heights with shoulders high and head aloft, its lush whiskers flamboyantly winded. At such seasons it will be brandishing the word which, romance has it, was the gift of King Frederick the Great to General George Washington. The other hand will be alert with the pistol that was given to George Washington by the Marquis de Lafayette.

And it is not amazing that John Brown's ghost should be thus armed. Among the first things the old fellow did in Harper's Ferry was to detail six of his eighteen men to raid the distant farm of Colonel Washington, great-grandnephew of the first President and fetch back the sword and pistol.

"Because" said Brown "it is fitting that this my mightiest blow against the accursed institution of slavery be made with such hallowed weapons in my hands."

It is a capricious ghost, meaning her and there without plan or aim; which is as it should be; because John Brown followed a dream—not a thoughtful design.

Tooker says you may see it plodding the West Virginia Bank of the Potomac where the fire-engine house of the arsenal stood. It was in the fire-engine house that Brown made his dramatic stand for thirty-six hours and out of which he was dragged by Lieutenant Israel Green, a stripling officer in the United States Army, whose sole weapon was a flimsy dress sword.

On such noctambulations the ghost's head is bowed, the flowing beard at rest on the chest and the hands clasped beneath the coat-tails. The only sign of latent fire in the dejected wraith is the pert angle of the battered Ka. as cap

which seems to have had all the individuality of Davy Crockett's coonskin coat.

Almost any older negro in Harper's Ferry will agree to having seen (or being close kin to one who has been) the ghost trudging down the Canal Road—up and down the road, in fact—between the Kennedy Farm and the Maryland Bridge.

Vindication  
Hammond  
APR 1 1927

## Tribute to Faithful Negro

The press gives so little attention to the African race in general that when something noteworthy is said concerning a member of the black race, particularly when that member happens to elicit the praise of the Caucasian, the public is attracted by the utterances. Last week the Rayville Beacon-News, edited by Horace Mangham, paid a fine tribute to a faithful negro who had perhaps been associated with the Mangham family for several decades.

The editorial was written under difficulties, judging from the sentiment it contained, and Editor Mangham is not the only white person to feel the loss of such a character. We reproduce what was said regarding this negro, because it will serve to demonstrate that the lot of the black man is not so hard when he conducts himself as a good citizen should. The Beacon-News printed the following:

## GOOD COLORED MAN CALLED TO HIS REWARD

"It is seldom that this editor is called upon to chronicle the death of an individual when the words pull so hard at his heart strings as in this feeble effort to pay tribute to our colored friend and companion of years, Erskine Sills. While in Arkansas on levee duty the sad news came to us that Erskine had dropped dead Monday evening. We came home and stood by his casket on last Thursday afternoon and tried to bear testimony to his worth as a true friend and man, but grief flooded our words. For nearly twenty years he has been with us on nearly all the camp hunts and vacations we have enjoyed, and he has been in our service in our home. During all the years we have never known him to do one mean or questionable act, and his love and fidelity to this writer and his family has been true and profound. He was one of the most dependable men we ever knew.

His loyalty to his many white friends did not conflict with the obli-

gations he owed his own race, as he served them with the same devotion and sincerity. His people are better that he lived and taught them honesty, right-thinking and right living. The keen personal sorrow which weighs down our heart is a sincere and deep sentiment entertained by many other white friends whom he has helped to enjoy life in their hours of recreation.

## Fred'k Douglass' Pen Given to N.A.A.C.P.

The gold tipped pen with which Frederick Douglass wrote his autobiography has been presented to the National Association for the Advancement of Colored People. Robert H. Blackall of New York City, and will be deposited in the Harlem Branch of the New York Library where the Arthur Schomburg collection of books by and about Negroes is now housed.

In connection with his gift, Mr. Blackall wrote as follows: "My father, Berton F. Blackall, was responsible for getting Mr. Douglass into Canada from Rochester, N. Y. At that time he was superintendent of the B. & O. S. W. Telegraph Company at Rochester and overheard the message coming over the news wire immediately after which he got in touch with Mr. Douglass and got him over into Canada to avoid being taken back again. The pen was given to my mother, who left it to me when she died."

## The Negro's Debt to Lincoln

With a devotion that counted neither personal loss nor gain, Abraham Lincoln held steadfastly to an ideal for the Republic that measured at full value the worth of each race and section, cherishing at the same time the hope that under God all should share alike in the blessings of freedom. Now we rejoice in the faith that held firmly to its single purpose, when in the midst of re-

Lincoln has not died in vain. Slowly through the years that noble spirit it has been permeating every section of our land and country. Sixty years ago he stood in lonely grandeur above a torn and bleeding nation, a towering figure of patient righteousness. Today his spirit animates the breasts of millions of his countrymen to his lofty character and immortal deeds.

Twelve million black Americans

share in the rejoicing of this hour. As yet no name so warms the heart or stirs the depths of their gratitude as that of Abraham Lincoln. To him above all others we owe the privilege of sharing as fellow-citizens in the consecration of this spot and the dedication of this shrine. In the name of Lincoln twelve million black Americans pledge to the nation their continued loyalty and their unreserved co-operation in every effort to realize in deeds the lofty principles established by his martyrdom.

—Dr. Moton at the dedication of the Lincoln Memorial, Washington D. C., May 30, 1922.

## THE LOW-DOWN ON HARRIET

G. D. Eaton, writing in The American Mercury for April, discussed old Harriet Beecher Stowe more to our liking than any other writer has in 20 years.

Of "Uncle Tom's Cabin," he says:

"A monstrous volume of lying propaganda."

After reviewing her revolting hearsay attack upon Lord Byron he continues that—

"Truth was not in her."

This Eaton, by the way, is a D. Yankee.

## Auction White Woman Off in Slave Market

Kabul, Afghanistan, April 1.—A white woman was recently put up for auction at a public slave market here. She was Charlotte Kuhn, a German, born in Berlin in 1921 she married Abdullah Khan, a tobacco merchant, and came here to live. Several months ago her husband died and by the law of the country she and all of her husband's possessions went to her brother-in-law.

This man offered to marry her and on her refusal offered her for sale on the open slave market. The German legation protested, but as the brother-in-law was without rights, the local authorities would not order her released. On order from the home government the legation paid the fixed price for the slave in order to secure her freedom.



## ENGLISH BONDHOLDERS FIGHTING FOR PAYMENT OF REPUDIATED BONDS.

**K**INNEAR & FALCONER, solicitors, Stonehaven, Scotland, have issued a circular-letter addressed to the Members of the United States Senate and House of Representatives in behalf of the holders of bonds issued by certain Southern States and which have been repudiated. In the course of their statement they say:

"Various excuses, such as (1) that the loans were raised during the Civil War to carry on the struggle against the Federal Government, (2) that the money was placed in investments which ultimately proved unremunerative, (3) that the proceeds of the loans were misappropriated by the States' own officials, (4) that the loans were contracted under an administration imposed on the States concerned by the Federal authorities, or (5) that certain of the loans were unconstitutional, have been made by the defaulting States for their failure to meet their obligations.

With regard to these excuses it is sufficient to say that the first is absolutely untrue, the defaulted obligations referred to being all contracted for industrial and similar purposes, such as railways, banks, etc., before or after the Civil War. The second and third would not be listened to by any court of law or justice, and as to the fourth, if the loans were issued under the authority and approval of the Federal Government, it surely follows that there is a moral obligation on the Federal Government to see that they are paid. With regard to the plea of unconstitutionality, we do not think that any State or union of States desirous of maintaining a reputation for honorable dealing would found on such a plea. The public in general and the purchasers in particular of bonds bearing to be issued under Acts of the general assemblies of the States concerned and bearing the Seal of the State and the signatures of the States' responsible officials are surely justified in believing what it was intended they should believe, viz., that such obligations were Constitutionally issued and in conformity with the law of the State concerned."

Photographic copies of bonds issued by several States are being sent out in connection with the circular-letter. This country is evidently destined to face a very widespread discussion of this whole subject. It cannot be ignored. It is true that the bankers who bought the bonds issued during the Reconstruction period were recreant to their responsibility to their clients upon whom they unloaded these bonds. They could have known full well, and if at all intelligent must have known, that the legislatures which issued these bonds were composed to a large extent of unscrupulous scoundrels who had flocked to the South and who were put into power mainly by the votes of negroes upheld by the Union Armies under the Reconstruction period, which ended when President Hayes recalled the Union troops from the South and permitted the Southern States to regain control of their legislatures. A large proportion of the members of these legislatures were negroes, many of whom could neither read nor write, recently freed from slavery.

The utter political corruption which existed at that time under the influence of these Bolsheviks or carpet-baggers from the North and West, who controlled the negroes, ought to have been a sufficient warning to every honest banker not to purchase any securities issued under such conditions. The people of the South themselves were in no way whatever responsible for the control of the legislatures which issued these bonds.

There is, however, as we recently said, a moral responsibility resting upon the Federal Government to recognize the situation and in some way assume this indebtedness or settle with the holders of these securities, since the legislatures of these Southern States which issued these bonds were merely

the agents at that time of the Federal Government.

The people of this generation are hardly cognizant of the fact that after the Civil War and until 1876 the Southern States were really absolutely controlled through the most corrupt political conditions in Washington that ever existed there, and which would never have existed if Lincoln had lived—conditions which prevented the white people of the South from voting, practically compelled the negro, fresh from slavery, to vote, and put into power negro legislators. Under these conditions these legislatures in a wild saturnalia voted bonds and, either individually or in connection with the bankers, stole a large part of the money, for the States never got the benefit of these bonds except to a limited extent.

This in no way, however, lessens the responsibility of certain States which repudiated bonds issued prior to the Civil War. It was recently stated in a discussion of this subject that during the Civil War the American Minister to Great Britain had issued a statement to the English bankers to the effect that Jefferson Davis had upheld the repudiation of bonds issued by the State of Mississippi long before the Civil War. Investigation of this subject by the Confederate Veteran of Nashville has seemed to prove conclusively that this charge against Mr. Davis was without the slightest foundation. That statement, however, has gone into so many publications that it has been accepted by many historians as correct. The Confederate Veteran has brought such proof as seems sufficient to show that Mr. Davis never took that position.

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**Negroes Owned Slaves**  
As Carter Godwin Woodson points in his "Free Negro Heads of Families in the United States in 1830," very few persons realize that not only were a large percentage of the negroes free before the Civil War (one-seventh of them in 1830), but a goodly number of these free negroes in the South owned slaves of their own. Some of them were rich and the proprietors of vast tracts of land, with from ten to 200 slaves on each plantation.

Woodson shows one negro in Lexington, Ky., worth \$20,000 in 1830. The richest merchant in Macon, Ga., was a free negro. One Thomas Lafon in New Orleans had one-half million in real estate, one Cyprian Richard of the same state, paid \$225,000 for an estate with ninety-one slaves

thereon. Marie Metoyer, of Natchitoches, had 2,000 acres and fifty slaves, and Charles Rogues, of the same place, owned forty-seven slaves. Martin Donato, of St. Landry had 4,500 acres of land and eighty-nine slaves and personal property worth \$46,000.

### British Army Officer

#### Killed Freeing Slaves

London, April 15.—Capt. West of the British army and two members of his expedition into Northern Burma to free slaves have been killed by natives, according to advices reaching the India office. Three others of the expedition were wounded and an interpreter missing. Reinforcements and military police have been sent to the district.

A dispatch from Rangoon early this year said Sir Robert Butler, governor of Burma, had notified native chiefs that the selling of slaves must cease. Immediate arrangements were made for the release of slaves, their owners to be compensated by the British government. It was estimated 5,000 slaves thus would be emancipated.

## Confederate Veterans Appeal to Future Historians

The following resolutions, written by General A. T. Goodwyn, were unanimously endorsed by the committee on resolutions, and unanimously adopted by the National Reunion of United Confederate Veterans, on April 7, 1927, in convention assembled at Tampa.

Resolved, by the surviving veterans of the Confederate armies, in their thirty-seventh annual reunion in the very attractive and progressive city of Tampa, on April 5-8, 1927:

1. We bow in grateful reverence to our Heavenly Father for prolonging our lives with many blessings and for His providence in bringing us together in a spirit of fraternal comradeship, reviving many proud and happy memories of our patriotic struggle for the hallowed principles of local self-government and constitutional government.

2. We appeal to each veteran to do his part in recording his experiences by speech, by letter, by facts that the future historian may be informed of the causes of the deplorable war, and the spirit with which it was waged. We prayerfully hope for the truth, the whole truth and only the truth of the tragic years of 1861-1865.

3. When the war closed we returned to our homes and fields and found them desolated. Under military impositions we were confronted with such trying economic and racial conditions as never before had tested the wisdom, patience and manhood of a civilized people. Impositions and conditions that in historic review bring a blush of shame to intelligent people throughout the country. While our duties were calling us to meet these serious conditions, partisans were writing history, largely sectional, malicious and false. We appeal to fair-minded scholarship for a truthful history that will do justice to all involved.

4. We congratulate ourselves that the thoughtful people of all sections are beginning to see, what we have always known, that in pursuing our course we have been within our historic constitutional and moral rights, as taught and exemplified by our Revolutionary ancestors. These facts are clearly illustrated in Statuary Hall of our national capitol, where the statues of Washington and Lee stand side by side, Washington in his Revolutionary uniform, and Lee in his Confederate uniform, high exponents of the same sacred principles. We are proud of our leadership. We confidently hold it up for the contemplation of the historian, as typical of the highest manhood. The three heroic figures in the administration at the sunset of the Confederacy, Jefferson Davis, commander-in-chief; Robert E. Lee, commander-in-arms; John C. Breckinridge, Secretary of War. We challenge the student of the ages to produce their equals in cultural graces, in unselfish patriotism, in patient endurance, in inflexible integrity and nobility of character. We point to them with pride as exemplars for future generations.



Slavery - 1927

## LINCOLN-DOUGLASS

It is gratifying to note the growing interest from year to year in the observance by our group of the birthdays of Abraham Lincoln and Frederick Douglass.

The records show that the former was born in Kentucky, February 12, 1809. There is no record of the birth of the latter. Douglass himself remarked at a meeting held in his honor that there were no "records of the births of slaves. Slavery had no genealogical trees for slaves. And then with the perennial and unquenchable humor mixed with melancholy which the circumstances of his life stamped upon his mind, he said: "I consider myself my race's valentine, and I will, therefore select St. Valentine's Day as my birthday."

In his "Bondage and Freedom," Douglass tells us that he was born about the year 1817. From these sources originated the custom of celebrating the 14th of February each year as his birthday.

Lincoln, the statesman, in the welter of war, found in the war power of the Constitution a legal method of emancipating the slaves held within the territory then in rebellion against the Union. None of the slaves in Maryland, Kentucky and Missouri were freed by the Emancipation Proclamation. The same is true as to slaves in certain portions of Virginia, South Carolina, and Louisiana. Slavery was abolished in its entirety by the thirteenth Amendment, toward which the Emancipation Proclamation was a logical step.

As just remarked, Lincoln was a statesman, one who deals with things as he finds them. Douglass was a reformer, an agitator, one who finds that things are out of joint, and feels that he has a "call" to set them right. The reformer, the agitator, creates the conditions; the statesman deals with them, and from them shapes his measures and his policies.

The agitation for the abolition of slavery was a cause, if not the cause, of the Civil War. Lincoln, always an anti-slavery man, did

not approve agitation for the abolition of slavery. He thought it endangered the Union; and it did. Hence, while he desired that slavery should come to an end, he was unwilling to run the risk of disrupting the Union to accomplish that result. Douglass was an abolitionist, and was started in his career by William Lloyd Garrison, the advocate of "immediate emancipation." These men and their co-laborers created the moral ferment which challenged the wisdom, the patience and the statesmanship of Abraham Lincoln.

How appropriate it is then that the birthdays of Lincoln and Douglass should be jointly commemorated by the Negroes of the United States. Such a commemoration shows the value of both the statesman and the agitator. Each is the complement of the other. The work of the one is a vindication of the work of the other. Historically and morally, the names of Lincoln and Douglass symbolize, for the Negro, the utility of statesmanship and the power of agitation.

## QUAKERS WERE STRONG OPPONENTS OF SLAVERY

BOSTON, Mass., Jan. 12 — (Special release) — All the anti-slavery movements of early date were launched by religious sects. The first was set going by the Quakers, but it came out of common decency, was honest and never assumed a virulent form. Nor did the South ever regard the Quakers as enemies.

The Quakers spent much actual money, not in helping Negroes to escape illicitly from their masters, but to transport them to the North and in bringing suits, where necessary, to guarantee freedom to slaves already manumitted. They preached emancipation, but they freed hundreds of them in Virginia and North Carolina, in peace and friendliness; with their slave-holding neighbors.

But the South did not look upon the efforts of other sects as being sincere. When not only slavery was attacked, but also southern customs, family life and morals, there was distinct resentment, which ripened into hate after the slave rebellions.—McNaught's Monthly.

JOURNAL  
ATLANTA, GA.

DEC 28 1926

## Old Negro's Legacy Now Christmas Gift to Race

FAYETTEVILLE, Ga., Dec. 28.—Several years ago, an aged old drayman, James McAllister, living on a back street in this place, walked into the law office of Major MacKethan, then mayor of Fayetteville, and dictated a will leaving all his property, consisting of an old horse and a dilapidated dray and a lot improved by a small shanty, to W. W. Fuller, of New York, whom he called "Mr. Willie," and whom, he stated, he had nursed as a boy, and who had been the one friend to whom he felt that he could ever turn for help and advice in his old age, and who would know better what to do with his little estate than himself.

Shortly afterwards, the old man died, and then "Mr. Willie" who turned out to be Williamson W. Fuller, of New York, several times a millionaire, was advised of his "fortune." Deeply affected, he had the old dray, on which he had probably ridden as a boy, carried to his winter home for preservation, disposing of the other personal effects among old Jim's colored friends.

And now, as a final chapter, the business portion of the town extended itself over old Jim's shanty lot, then worth about \$500 dollars, until it was sold the other day for \$5,000. This sum Mr. Fuller has placed in the hands of trustees here, the income to be dispensed yearly on Christmas Eve among the old colored people of Fayetteville "in

## LINCOLN AND DOUGLAS BIRTHDAYS

Honest Abe and Courageous Fred Born in February

NATIONAL CELEBRATIONS HELD IN THEIR HONOR IN MANY CITIES IN U. S.

At least three of America's leading characters in public life were born in February. It is claimed that history presents no greater than this trio of one hundred percent Americans. They were Abraham Lincoln, the martyred President of the United States, George Washington, the first President of the Republics, often referred to as the "Father of his country," and Freder-

ick Douglass, the great Pro-slavery agitator, who worked and labored with the Abolitionists, accomplishing untold results. The birthday of two of these was celebrated this month.

Frederick Douglass was born February 11th, while Abraham Lincoln was born Feb. 12th, and George Washington Feb. 22nd.

Extensive preparations are generally made throughout the United States for the observance of the birthdays of these three Americans, but the Lincoln-Douglass Celebration has attracted separate attention, because the birthday of Washington has been observed more generally.

The National Equal Rights League of Boston, in pushing the Lincoln-Douglass Celebration this month, said:

"Last year the nation celebrated the 150th anniversary of the issuance of its initial document founding the 'free and independent' United States of America on the principles of human equality with life, liberty, pursuit of happiness and voice in government as inalienable, God-given rights. With this new year of 1927 the nation begins its fourth half-century with these either denied or abridged for persons of African descent, citizens of color, to the manor born. So the National Equal Rights League urges Colored America to begin this half-century with a Post-Sesquicentennial Crusade for Rights. Thus, by renewed activity, may the strength of its vast numbers and resources be mobilized for agitation and action through organization and cooperation among organizations.

For local launching of this Crusade for the rights on which the nation was founded long since with ours the first blood shed, the League suggests observance of the birth anniversaries of Lincoln and Douglass, both champions, nay retrievers of the Declaration of Independence, which Lincoln said meant by 'all men' black folks as well;—Lincoln-Douglass public meet-

ings on February 11th or better on Douglass Day, Monday, February 14, February 12th being a Saturday and the 13th being Race-Relations Sunday.

Organize now your Lincoln-Douglass Committees of Arrangements as sub-committees of existing bodies, as Equal Rights Leagues or Committees, or Lincoln-Douglass Leagues or Citizens Committees, to honor memories of Emancipator and self-freed abolitionist constructively by this Crusade for their ideals. Secure reports of these meetings in the press, send resolutions to Congress and President, then organize permanently.

For the national launching of this Post-Sesquicentennial 50-Year Crusade for Rights, the League suggests a national Observance of Lincoln and Douglass Natal Days, Feb. 12 and 14, 1927, at the National Capital, there where Lincoln lived while he presided over the destinies of the war-torn Republic and died a martyr to our race's freedom, and Douglass lived as his chief civilian aid from our race to save the Republic with freedom for it, and died its freedom and advocate and glorious proof of its intrinsic equality.

For this observance, and to the petition the Congress and the President of these United States for federal redress of rights denied, and pardon for our Houston soldiers martyrs to racial persecution, in the names of Lincoln, the Emancipator, and of Douglass, the Abolitionist, enlist and recruiter of the Colored soldier, the League calls a United Race Conference of all the race and all race bodies as the United Colored American Committee, Feb. 12th to 14th, 1927, at Washington, D. C.

From every race body, political, civic, fraternal, especially civil rights, and the churches send delegates, and loyal race members come, and let the com-

mittees or leagues arranging local observances send representatives.

The Lincoln Meeting will be held in the 12th Street Y.M.C.A. Saturday night, Feb. 12th, with the conference all afternoon on said



petitions. The Douglass meeting will close the 3-day Race Conference Monday night, Feb. 14th, with conference in morning, with presentation of petitions in House and Senate at White House in afternoon. At Douglass Homestead on Sunday afternoon.

### Lincoln-Douglass Literary Medal Contests.

Incidentally, to encourage interest and research and bring the thought of the race to the Conference, the League announces 3 Lincoln-Douglass Memorial Medal Contests, one for the best Congressional petition, one for the best Presidential petition, both based on the spirit of Lincoln and Douglass, and one for the best equality quotations, each contestant to furnish two from Lincoln and two from Douglass. The respective petition delegations, in part from several national race organizations will judge and award the Lincoln-Douglass medals."

### LAST SURVIVOR OF JOHN BROWN GUARDS IS DEAD

Harrisburg, Va., February 3.—(P) Dr. James I. Avis, last survivor of the guards of John Brown when he was prisoner at Charleston, W. Va., for trial, died here today of the infirmities of old age. He was 83 years old.

Dr. Avis was a son of Captain John Avis, sheriff of Jefferson county, who appointed his son as one of the guards of the abolitionist prisoner. He not only witnessed the execution of John Brown, but took part in his capture with the company commanded by his father.

Coming to Harrisburg in 1869, Dr. Avis established a drug store, which he has operated for the past 57 years. He was a brother of the late Congressman S. B. Avis, of Charleston, W. Va.

### BROOKLYN EAGLE

FEB 4 1927

## Beecher's Spirit at Plymouth Prompts the Church to Pledge Financial Aid to Boro Negroes

On Feb. 5, 1860, in Plymouth Church, Henry Ward Beecher sold a nine-year-old slave girl for \$900, purchased her freedom and in the dramatic setting of the historic Brooklyn edifice stirred the North with the ideals that were realized through the Civil War.

Last night, in the same historic church on Orange st., another memorable scene was enacted. At a joint service of the white congregation of Plymouth Church and the colored congregation of the Nazarene Congregational Church, the former group accepted the challenge of its pastor, the Rev. Dr. J. Stanley Durkee, that "there are 75,000 colored people in Brooklyn and you white people are doing nothing for their spiritual and moral uplift," and pledged its financial support to the Nazarene Church in the campaign it is conducting to raise \$150,000 for the purchase of the property of the Church of Our Father at Grand ave. and Lefferts pl.

#### Pledge of \$5,000.

In addition to that of Dr. Durkee, stirring appeals were made by the Rev. Dr. Henry Hugh Proctor, pastor of the Nazarene Congregational Church, and Dr. Alexander Lyons, rabbi of the 8th Avenue Temple. At the conclusion of the services, James H. Post, well-known Brooklyn philanthropist, handed a pledge of \$5,000 to Dr. Proctor. A large number of other pledges, which will be tabulated later, were also made.

#### Lincoln's Old Pew.

An interesting feature of the services last night was that pew No. 89, occupied by Abraham Lincoln on Feb. 26, 1860, was occupied by Chief Nana, Amoah III, who recently came here from the Gold Coast, West Africa. The Rev. Dr. Frank Oliver Hall, pastor of the Church of the Divine Paternity, Manhattan, City Magistrate Lawrence C. Fish and other leaders in the religious and professional life of the city also attended the services.

#### Appeal of the Reds.

The Rev. Dr. Henry Hugh Proctor, colored pastor of the Nazarene Congregational Church, warned his hearers that although "not a single American negro, true to the ideals of Lincoln, has ever become an atheist or an anarchist, there are seductive appeals to the colored race to join the ranks of the Reds." He said in part:

"In behalf of my people I wish to thank you, Dr. Durkee and your people, for the privilege of worshipping with you tonight on the 118th anniversary of the birth of the saviors of our country. All three of the predecessors of the present pastor have been vitally interested in my people. Mr. Beecher championed our liberty on both sides of the water. Dr. Abbott was deeply interested in our industrial education. Dr. Hillis was especially interested in our evangelization. Dr. Durkee, combining in his rich personality the eloquence of Beecher, the culture of Abbott and the brilliancy of Hillis, would carry on the work which they began.

#### Fountain Head of Liberty.

"Plymouth Church is the fountain head of the liberty of my race. Feb. 5, 1860, Mr. Beecher sold a slave girl into freedom on the spot where I now stand. Feb. 26, 1860, Abraham Lincoln worshipped in this church, occupying pew 89, on my right. Nov. 4, 1860, Mr. Lincoln was elected President of the United

States. Sept. 22, 1862, two and a half years later, Mr. Lincoln immortalized his name by issuing the Emancipation Proclamation, and Dr. Hillis holds that the great emancipator spent the night with Mr. Beecher in the parsonage of Plymouth just before he issued that immortal document. Thus, the stream of liberty bursting forth here flowed throughout the nation.

"This is highly suggestive of the true place of the Christian church in the life of a nation; for Jesus declared that He came that men might have life, and have it more abundantly. It was His conception that His church should be a constructive force in human society, sweeping before it in its resistless might the very gates of hell. If any church has measured up to the ideal of Jesus in this respect, surely it is this church where Phillips pleaded, Beecher preached, and Lincoln worshipped.

#### Colored Race Religions.

"Fortunately, the colored race is incorrigibly religious, and the church holds a unique place in its life. With other races, the home preceded the church, but it is the reverse with the negro people. Both in Africa and America, the church preceded the home in the life of the race. Despite the progress made by the colored race since the emancipation of Lincoln, the church is still its greatest institution, and I believe for years to come

it is still to hold the first place in the heart of the race.

"Though he never united with any church, Mr. Lincoln was a man of deep and genuine piety, and he gave proof of his patriotic loyalty by making the supreme sacrifice. It would have pained the heart of Mr. Lincoln if the race he emancipated had come short in religion or patriotism, and I am happy to say that the race has not yet produced an atheist or an anarchist. The chief reason for this has been the primacy of the Christian church in the affections of this race. Facing as it does new problems in this modern age, the hope of the negro lies still in his loyalty to Christ and the church.

#### Two Movements.

"Two movements have worked together to bring about a new thing in Brooklyn. The first is the suburban movement, by which dwellers in the big brownstone fronts are exchanging these large dwellings for houses more suitable to the size of their families in the suburbs. The other is the migratory movement by the Negro from the South, by which the colored population of Brooklyn has been swollen to 75,000. With their larger families they just fit

into these big brownstone fronts leaving those going to the suburbs.

"The upshot of this is that it leaves many church buildings deserted. My church has just contracted to purchase one of these churches, the historic Church of Our Father, Grand ave. and Lefferts pl. Around this is growing a large colored population. It is our purpose to make this a church community center that will benefit the whole community. Here we would lay emphasis on the correlation of spiritual culture, religious education and social service.

"Here we would carry on the work Lincoln began. What more fitting place could there be for a living memorial to Henry Ward Beecher? Will you not help us to make this historic church dynamic?"

Rabbi Lyons said that "when Christians become better Christians, and Jews become better Jews we will not have to pray for 'Kingdom come,' because it will then be here, and we ministers will have to go to work."

The invocation was delivered by the Rev. Dr. Fritz W. Baldwin, pastor of the Clinton Avenue Congregational Church, and Scripture selections were read by the Rev. Clyde W. Robbins. Prayer was offered by Dr. J. E. Moorland and the Nazarene church where Phillips pleaded, Beecher preached, and Lincoln worshipped. Choir sang a number of Negro spirituals.

### "SLAVERY DAYS" TOPIC OF AIMEE McPHERSON'S FARE- WELL SERMON

(By Rosa Dale)

Los Angeles, Calif., Jan. 18, 1927—(Pacific Coast News Bureau)—With the platform of Angelus Temple converted into a Southern plantation scene and the evangelist attired in a quaint hoopskirt costume of lace and silk typifying the Southern lady, Aimee Semple McPherson celebrated her recent court victory by delivering another triumph in a colorful and illustrious sermon entitled "Slavery Days."

#### Colored Singers

In a setting of little cabins, cotton fields and a beautiful plantation home aided by colored jubilee singers and the choir from a local Methodist church (colored), Mrs. McPherson presented to one of the largest audiences that ever jammed her famous Temple, a religious tableau, an allegory in which sin was defined as slavery; Abraham Lincoln as Christ; the Emancipation Proclamation as the Bible and similar analogies were used in driving home the point that despite the fact that slavery days have passed there are still slaves today—slaves of appetite, slaves of taste, slaves of sin of public opinion.

#### Free at Last

Freed at last, after living in "slavery" 7 months and 22 days, Mrs. McPherson's sermon was an illustrious finale to one of the most sensational court cases that the country has ever witnessed.



Slavery - 1927

# Secret Peace Offer Of Lincoln Revealed

## Davis Threw South Into Long Ordeal by Rejecting Chance for Return to Union And Gradual Emancipation of Slaves

THERE has long been a vague tradition, unsupported by historic documents, that Abraham Lincoln made to Jefferson Davis, President of the Southern Confederacy, offers of a generous peace which would have avoided the horrors of the reconstruction after the Civil War.

The world has received from Flores Ford Meagher of Thibodaux, La., a newspaper writer of the old school, a story recounting that Lincoln offered peace, with gradual emancipation of the slaves, on the condition of the immediate return of the Southern States to the Union, and that President Davis on his own responsibility refused, forcing the fight to unconditional surrender by outwitting the peace party in his Government.

Mr. Meagher relates that the facts of the incident were kept secret for a half century by associates guarding the memory of Davis and were disclosed to him seventeen years ago by Col. Jehu A. Orr, then an octogenarian lawyer of Columbus, Miss., who had been a member of the Foreign Relations Committee of the Confederate Congress, and who was the sole surviving member of the actual Confederate Government.

When Davis flatly refused to return to the Union, according to this story, Lincoln came back with the seemingly fantastic proposal that North and South join in driving out the Emperor Maximilian from his usurped throne in Mexico and establishing there a slave republic for such of the Southern irreconcilables who could not return to live under the Stars and Stripes.

### Southerners Question

#### Lincoln's Envoy

As told by Mr. Meagher, the story follows:

The story given by Judge Orr in his quiet study, where a picture of Lincoln hung significantly, was of engrossing interest and the motives of Mr. Davis will undoubtedly be a subject of controversy. On these motives Judge Orr emphatically refused to comment, saying he conceived he had done his full duty when he left the story to the world as the last survivor of that group of statesmen who sought so strenuously to save the South from the humiliation and national destruction of the final surrender at Appomattox.

According to Judge Orr's narration,

in the winter of 1864, a number of Confederate leaders at Richmond quietly riveted their attention upon the activities of a well known personage of Washington, Francis P. Blair of Missouri, who paid a number of visits to President Davis on some mysterious mission, whose import Mr. Davis refused to disclose.

At this time the horizon of the Confederacy was dark. In secret sessions of the Southern Congress Lee reported he could not hold his lines without substantial reinforcements. The Secretary of War announced in secret sessions that at the next levy of troops the Government must call out the seventeen-year-old boys. A number of the foremost leaders admitted confidentially that the doom of the Confederacy was sealed unless unusual events should supervene.

It was known Blair was the confidential friend of Lincoln and his repeated visits, and Davis's mysterious silence induced the hope that Lincoln had made tentative offers of peace. As Davis refused information, several Congressmen, among them Senator Orr, Col. Orr, Congressman Bruce of Kentucky and Vice President Alexander H. Stevens, waited on Blair and directly interrogated him. Blair disclosed that he had been the bearer of offers of general clemency from Lincoln but that Davis had not encouraged these, insisting that the temper of the Southern people made useless all negotiations not promised on the independence of the Confederacy.

### Thirty-Year Scheme Of Emancipation

Blair declared that on the first two visits he had carried the offer of a plan of general amnesty and complete rehabilitation of the Confederate States as political units of the Nation. As the Confederate Congress had been elected in consonance with the provisions of the United States Constitution, Lincoln had proposed that its members should take their places in the Washington Government to facilitate the work of reconstruction.

Regarding slavery, Lincoln had worked out a scheme of gradual emancipation extending over thirty years, during which the South would become gradually adjusted to the new economic system. Lincoln, himself of Southern birth, Blair explained, realized fully the ruin and destruction that must follow such an upheaval as complete immediate emancipation.

Davis replied that the Southern people were as yet in no mood to consider any terms of surrender, that he felt he

had no authority to deliberate upon any peace short of independence and that there were thousands within the borders of the South who had sworn never again to live under the flag of the Union; that these would be utterly irreconcilable under any device of statecraft, save one fully conserving the independence of the Confederacy.

Undaunted, Lincoln again despatched Blair with a plan which took full cognizance of the problem of the irreconcilables. Lincoln reminded Davis that the French, under the Austrian Prince Maximilian were occupying Mexico in direct contravention of the tenets of the Monroe Doctrine. Such a usurpation of sovereignty could not be tolerated after the United States had settled her internal strife. The offer was to set up a republic for the Southern irreconcilables under the aegis of the flag of the Union and protected by the Union armies. This republic would be constituted as entirely independent of the United States, a separate American Nation on Mexican soil.

### Mexico Idea

#### Rejected by Davis

To this new land Lincoln proposed that the Southerners who had sworn never again to give their allegiance to the Union should remove with all their effects, including their slaves. The Union Army would drive Maximilian from Mexico, protect the exodus from the South and maintain order until the new Government should be firmly established.

To this plan Davis had been entirely unresponsive. Blair said that Davis had returned an evasive answer, informing Lincoln that he would at any time appoint representatives to

treat for peace on a basis of independence. Blair had just returned with Lincoln's answer that any negotiations must be based on allegiance of the South to "our one common country."

After hearing Blair's explanation a number of Southern Congressmen conferred and decided to introduce resolutions the next day to secure authority to appoint representatives to treat for peace at Washington on the best terms obtainable, representatives who would report to Congress on their return.

The resolutions were the subject of debate, Judge Orr said, and although they were tabled until the next day it was understood they would pass. But meanwhile President Davis sent a messenger to say that, since there was so much peace sentiment, he would send executive representatives to Washington. Thinking Davis intended to take advantage of Lincoln's magnanimous mood, they let their resolutions die. The next day it was announced Davis intended to appoint Vice President Stephens as head of the mission and two colleagues also known to favor an honorable peace.

### Stephens Sent

#### Without Instructions

The next day was Sunday and most of the heads of the Government were scattered to country seats about Richmond. The Vice President was surprised to receive a summons from the

President. Going to the President's mansion at 11 o'clock, Stephens later told Judge Orr and his brother Senator Orr, that he was astonished to find all arrangements already made for the mission's immediate departure for Washington. Steam was already up in their official yacht, the River Queen. Davis handed Stephens his credentials without any conversation on the mission or further instructions. In accordance with diplomatic usage, Stephens did not inquire into the purport of his credentials. It would have been a gross breach of State etiquette, said Judge Orr, for Stephens to have examined his papers before leaving Richmond. Stephens hurried to the steamer without seeing any other members of the Government. He left firmly believing that his instructions were in full accord with the purport of Lincoln's last letter to Davis, affirming peace must recognize the sovereignty of "our one common country."

Not until the day after the Commissioners arrived in Gen. Grant's camp, and after Lincoln had sent word that negotiations would be of no use unless Davis's attitude had changed, did Stephens open his credentials. To his astonishment and dismay they proved a reiteration of Davis's last note, and the portentous phrase concerning "peace to the two countries" recurred. Grant, however, apparently believed Stephens might have verbal authority to negotiate, for he persuaded Lincoln to meet the Southerners.

### Afternoon Spent

#### In Pleasant Conversation

The meeting took place at Hampton Roads, to avoid the publicity of a visit to Washington. The place of rendezvous was in the cabin of the River Queen. Lincoln went aboard with Roads, to avoid the publicity of a visit merous secretaries, ready to transcribe the proceedings. Stephens handed President Lincoln his credentials.

Lincoln perused the note gravely, then raised his eyes and inquired:

"Mr. Stephens, according to my construction of this message, Mr. Davis's phrase regarding his willingness to advance all efforts to secure the peace of the two countries would seem to contemplate the perpetuation of the Confederacy. Do you so understand it?"

"That is also my understanding, Mr. Lincoln," said Stephens.

Lincoln at once turned and dismissed his secretaries. Shortly a basket of champagne and food was sent aboard, and the Southerners remained in pleasant conversation with Mr. Lincoln for four hours discussing personal reminiscences and war experiences informally and unofficially. Then the Southern Commissioners, with heavy hearts, turned toward Richmond.

On their arrival, as Presidential envoys, they made their report, as in duty bound, "not to the Confederate Congress but to the Executive in person." A few days later a report of the mission was read in secret session of the Confederate Congress from President Davis. The Executive declared in this communication that no terms had been obtainable from the heads of the Northern Government save unconditional surrender. This, of course,

was actually true, but Mr. Davis never disclosed that he himself, as a first condition to all peace negotiations, had insisted upon absolute independence. The die was cast on that Sunday morning in Richmond when Jefferson Davis, without consulting his Cabinet, penned those few lines intrusted to Alexander H. Stephens, as his personal ambassador.

### Davis and Stephens

#### Later Estranged

The failure of the Hampton Roads mission was probably the cause of the mysterious estrangement that afterward occurred between Davis and Stephens, mentioned in their biographies. Stephens kept the secret of his interview with Lincoln inviolate, save with a little group of peace partisans. His grandmother says that never did he reveal those events, even to his own family. Nevertheless, she says, he often spoke with such poignant regret of the memorable affair as to cause belief that "passes of a confidential nature" had taken place between the Commissioners and Lincoln.

## HUMAN BEINGS STILL SOLD AS CHATTELS

Over 2,000,000 Slaves  
in Abyssinia

Geneva, Switzerland.—The league of nations slavery commission has found slavery, which most people had thought to be extinct, to exist in 20 countries. The commission reported that it is probable that there are 25,000,000 slaves in the world today working under revolting conditions and as much property of their owners as the tools they use. Emancipation of slaves is occurring at intervals under widely different conditions.

When Great Britain took over the former German area of Tanganyika, in Africa, after the World war, as the mandate power, it was found that about 200,000 slaves were owned in the territory. Germany had not freed the slaves on the ground that it would be too costly, compensation to their owners being estimated at about \$2,000,000 for the purchase of freedom. Great Britain, exercising her mandate authority, set the slaves free with a penstroke, declining all compensation to the owners.



In the Burma Triangle 5,000 slaves have recently been freed by order of the British authorities. In this case compensation aggregating \$75,000 was granted, but the owners are dissatisfied, charging they have been robbed, and have attacked British and native officials. Nevertheless, the slaves have their freedom.

In Nepal, the sturdy Gurkha kingdom between Tibet and British India, all slavery was lately abolished and 55,000 slaves, one per cent of the population, were granted freedom. This act was done by the Nepalese reigning maharaja as an act of autocratic authority under British influence.

#### ABYSSINIA SLAVES TO WORK FOR FREEDOM

Abyssinia has a large number of slaves, estimated at probably 2,000,000. Periodic efforts to influence the government to free them always meet with failure, but there is recent evidence that the authorities are more inclined than formerly to listen to advice in this matter. The question of compensation is important in Abyssinia, for if all the slaves were freed without any payments to the owners, the governing and wealthy classes would find themselves in a serious financial situation. The government is considering hiring out slaves to concessionaries from Europe and the United States who have contracts for developing the country. The concessionaires would pay for the slave labor and at the end of five years, it is estimated sufficient payment would have been received to compensate for the slave's freedom. By this means a slave would be given the chance to work his way to liberty.

China has more slaves, with the possible exception of Abyssinia, than any other modern nation. The number has been variously estimated up to 2,000,000. The custom is sustained by the practice of poor people in all parts of China selling their children when they cannot support them. The children become the property of the purchasers. The South China republic recently ordered an inquiry into slave conditions. In Fatsan, the Pittsburgh of China, near Canton, the municipal authorities have ordered an end to the purchase and sale of slaves. Those children in Fatsan who had a slave status when the new regulation became effective were not freed, but became the "adopted" children of their owners.

The growth of public sentiment in China against the practice of child slavery is uncertain. Customs change slowly among the Chinese and it is impossible to say whether the Fatsan action and the investigation by the South China government will result in quick permanent improvement.

#### LEAGUE LABORS TO ABOLISH EVIL

The most active agency for the eventual freedom of all slaves is the league of nations. Every year it is obligatory for the assembly of the league to take up the question of slavery and to have prepared an annual report on the subject. The league inquirers are conscientious and there is much power in the per-

sistent appearance annually in print of the existing status of slavery, with the names of the nations still tolerating the practice. Nations with colonies in Africa and elsewhere having native customs which do not regard slavery as an evil are reluctant to agree to a proposal advanced at Geneva that slave trading is a crime all slaves discovered on the high seas or elsewhere in transit should be liberated automatically. But acceptance of this resolution by every western nation is certain to be forced by the league of nations publicity campaign before long.

## Slavery Ended in New York In 1827

### One Hundred Years Ago Negro Bondage Was Abolished by Act of Legislature

By Lester A. Walton

ONE HUNDRED YEARS AGO—on July 4, 1827—human slavery was completely abolished in New York State.

So radical a change in the Commonwealth's social system was neither sudden nor unexpected. It was more evolutionary than revolutionary.

Unlike Lincoln's Emancipation Proclamation in 1863, which was a war measure freeing all slaves within the territory held by the Confederate States, slavery came to an end in the Empire State ten years after the Legislature had so decreed.

This method of procedure was resorted to so that slave-holders might have an opportunity to adjust their economic affairs to a newer condition. For the slave in the eyes of the law was chattel, representing dollars and cents.

The Legislature provided that a fine of \$250 be imposed on a slaveowner found guilty of seeking to evade the new law by selling a slave to a citizen of another State; but it is recorded that not a sale of this kind was made.

#### New York Passes Bill in 1799

As the result of ceaseless agitation by abolitionists, the New York Legislature in 1799 enacted a bill for the gradual emancipation of slaves. This was amended in 1817 by an act which

declared slavery should not exist in the State after July 4, 1827. It further provided for the immediate liberation of 10,000 of African descent above forty years old. Those under that age were held in bondage ten years longer.

Daniel D. Tompkins was Governor and John Tayler was Lieutenant Governor when the New York State Legislature enacted the anti-slavery measure. The Senators voting in the affirmative were Messrs. Allen, Becknell, Bloom, Bowne, Cantine, Crosby, Dittm, Hascall, Hart, Keyes, Knox, Livingstone, Noyes, Ogden, Ross, Seymour, Stewart, Tibbitts, Van Beuren and Van Vechten.

Members of the Assembly to favor the wiping out of slavery were Messrs. Albert, Ambler, Arnold, Barnes, Barstow, Beach, Beckwith, Benton, Brown, Camp, Campbell, Carl, Carpenter, Child, Concklin, Cook, Day, Doty, Duer, Eldridge, Faulkner, Finch, Ford, Gale, Gansevoort, A. Green, B. Green, Gross, Hamilton, Hammond, Heeney, Hopkins, Hubbard, Keeler, Kissam, Lee, McFadden, Mann, Marsh, Miles, G. Miller, I. Miller, Mooers, Mott, Noble, Olmstead, Paine, Palmer, Parsons, Pettit, Rochester, Roseburgh, Russell, Sanford, Sergeant, E. Smith, I. Smith, R. Smith, S. A. Smith, Squire, Stebbins, Thompson, Townsend, Turner, Wakely, Walbridge, Warner, Webb, Webster, White, I. Whitney, Wilcoxson and Wood.

The first organized movement to stamp out slavery in New York State was the forming of the New York Society for Promoting the Manumission of Slaves and Protecting Such of Them as Had Been or Might Be Liberated. That was in 1785. John Jay was the first President, but resigned when appointed Chief Justice of the United States. He was succeeded by Gen. Alexander Hamilton, who resigned when appointed a member of the Federal Cabinet. The third President was Gen. M. Matthew Clarkson, United States Marshal for New York.

#### Preaches Sermon On the Liberators

In 1786 John Jay drafted and signed a memorial to the New York Legislature against slavery and petitioned for its abolition, declaring that those held as slaves by the laws of New York were free by the laws of God. Other petitioners were Mayor James Duane, Robert R. Livingston, afterward Secretary of Foreign Affairs and Chancellor of New York State, and Alexander Hamilton.

The Rev. Nathaniel Paul, pastor of the First African Baptist Society of Albany, preached an impassioned sermon to his congregation, July 4, 1827, in which he said:

"Happy for us, my brethren, that the principles of benevolence were not exclusively confined to the Isle of Great Britain. There have lived and there still do live men in this country who are patriots and philanthropists not merely in name but in heart and practice. Men whose compassions have long since led them to pity the poor and despised sons of Africa. They have heard their groans and have seen their blood, and have looked with an holy indignation upon the oppressor."

"Nor was there anything wanting except the power to have crushed the tyrant and liberated the captive. Through their instrumentality the blessings of freedom have long since been enjoyed by all classes of people throughout New England, and through their influence, under the Almighty,

we are enabled to recognize the fourth day of the present month as the day in which the cause of justice and humanity have triumphed over tyranny and oppression, and slavery is forever banished from the State of New York.

"Among the many who have vindicated the cause of the oppressed within the limits of this State we are proud to mention the names of Eddy and Murray, of Jay and Tompkins, who, together with their fellow philanthropists, embarked in the holy cause of emancipation with a zeal which well expressed the sentiments of their hearts."

"They proved themselves to be inflexible against scorn, persecution and contempt and, although all did not live to see the conflict ended, yet their survivors never relaxed their exertions until the glorious year of 1817 when, by the wise and patriotic Legislature of this State, a law was passed for its final extirpation. We will mourn for those who are gone, we will honor those who survive until time extinguishes their existence. When dead they shall still live in our memory. We will follow them to their tombs, we will wet their graves with our tears, and upon the hearts of every descendant of Africa their deeds shall be written and their names shall vibrate sweetly from ear to ear down to the latest posterity."

The status of the Negro in New York City a little less than 100 years ago may be gleaned from Frances Trollope's "Domestic Manners of Americans."

"There are a great number of Negroes in New York, all free, their emancipation having been completed in 1827. Not even in Philadelphia, where the anti-slavery opinions have been the most active and violent do blacks appear to wear any air of consequence as they do in New York. They have several channels in which Negro ministers officiate; and a theatre in which none but Negroes perform. At this theatre a gallery is appropriated to such whites as choose to visit it. Following in this with a nice etiquette and equal justice is the arrangement of the white theatres, in all of which is a gallery appropriated solely to the use of the blacks."

"I have often, particularly on a Sunday, met groups of Negroes elegantly dressed, and have been sometimes amused by observing the very superior air of gallantry assumed by the men when in attendance on their belles to that of the whites in similar circumstances. On one occasion we met in Broadway a young Negress in the extreme of fashion and accompanied by a black beau whose toilet was equally studied; eyeglass, guard chain; nothing was omitted. He walked beside his sable goddess uncovered and with the air of the most tender devotion."

"At the window of a handsome house which they were passing stood a pretty white girl with two gentlemen beside her; but, alas! both of them had on their hats and one was smoking!"

The Negro theatre referred to was at Marion Street, near Houston.



Slavery - 1927

## CHRONICLE ALLENTOWN, PA.

APR 4 1927

# FOUR MEMBERS OF KNIGHTS OF THE GOLDEN CIRCLE WERE PLACED UNDER ARREST AT READING APRIL 3, 1863

Was Scheme For Establishing  
Empire Whose Cornerstone  
Should Be Negro Slavery.  
MEMBERS WERE ACTIVE  
IN EASTERN PENNA.

By Frederick A. Godcharles  
(Copyright, 1927, by the Author)

A scheme for establishing an empire whose cornerstone should be Negro slavery and also with the purpose of controlling the great commercial interests of cotton, sugar and tobacco, contemplated for the area of that empire the domain included within a circle the center of which was Havana, Cuba, with a radius of sixteen degrees latitude and longitude, equal to 1200 miles.

By drawing that circle upon a map, it will be perceived that it included the thirteen slave-labor States of our republic. It reached northward to the old Mason and Dixon's Line, and southward to the Isthmus of Darien. It embraced the greater part of Mexico and Central America.

The plan of the plotters seems to have been to first secure Cuba and afterward the other islands of that tropical region; then to sever the slave-labor States from the Union, thus forming the great empire, within what they called "The Golden Circle."

In furtherance of this plan, a secret association known as "Knights of the Golden Circle," was formed. Their chief purpose seems to have been the corrupting of the patriotism of the people to facilitate the iniquitous design. This association played a conspicuous part as abettors of the enemies of the Republic during the Civil War. They were the efficient allies of those who openly made war on the Union.

This association was the soul of the filibustering movements in Central America and Cuba from 1850 to 1857; and when they failed, the Knights concentrated their energies for the accomplishment of their

prime object—the destruction of the Union and the perpetuation of slavery.

It was during this movement that the organization found a fertile field for operations in Pennsylvania and Pittsburgh and Reading seem to have been their headquarters.

When the secession movement began, these knights became especially active. On the appearance of the disloyal Peace faction in the North, an alliance between the leading members of it and the Knights of the Golden Circle was formed, and the "order" became very numerous and formidable in some of the Northern states, especially in the West. It is believed that there were 50,000 members of the society in New York City who would sooner have fought for the South than for the North.

Congress had enacted a National conscription law that was approved on March 3, 1863, and a large draft had been ordered by the government. There were murmurs of a revolutionary opposition to the draft in some sections of the country. The Knights of the Golden Circle made this draft a pretext for revolution; and the terrible fatality in the riots in New York City is a result of this movement. Their objective being that when the government failed to suppress the insurrection, the Union would be dissolved into its original elements

## ANNIVERSARIES IN PENNA. HISTORY TODAY

1683—Charles Brockden born in London, England. Justice; statesman; register, etc., of Philadelphia.

1732—"Carrolls Delight," in present Adams county, surveyed under Maryland authority.

1734—Arthur St. Clair born in Scotland. General in Revolution and afterward speaker of Congress, etc. Died in Greensburg, August 31, 1818.

1765—Nain Indians left for Wyoming; last Moravian Indians in Lehigh Valley.

1772—Sun Fire Company organized at York.

1779—General Lachlan Mc-

Intosh relieved of command at Fort Pitt by Colonel Daniel Brodhead, of Pennsylvania.

1792—Two hundred thousand acres on Lake Erie purchased by state from federal government, declared to be part of Allegheny county, Pennsylvania.

1792—General "Mad" Anthony Wayne commissioned commander in chief of U. S. army.

1799—Lancaster became the seat of state government.

1805—Stephen Taylor born in Millburg. Distinguished scientist; prominent officer of Freemasons. Died in Philadelphia, December 8, 1877.

1817—Horatio G. Sickel born in Bucks county. Major general in Civil War. Died in Philadelphia, April 17, 1890.

1826—Susquehanna and Delaware Canal and Railroad Company incorporated.

1837—Philadelphia and Erie Railroad incorporated.

1837—John F. Gilder born in Philadelphia. Pianist and composer.

1851—Boro of Catasauqua incorporated.

1858—Edward J. Fox born in Easton. Former justice of supreme court.

1865—Great rejoicing over capture of Richmond.

1869—Pickering Valley Railroad incorporated.

each of which would be left at liberty to form any new combination. Morgan's raid into Indiana and Ohio was a part of the plan of that revolution, and in the anthracite regions of Pennsylvania, where the Mollie Maguires had so many sympathetic followers open rebellion was maintained to hinder enforced military service.

In Pennsylvania the influence of the knights was felt throughout the early days of the war, but on April 3, 1863, their activities had become so menacing in Reading that four members were placed under arrest and arraigned before United States Commissioner in Philadelphia.

These men were Philip Huber, Augustus F. Illig, Gabriel Filbert and Harrison Oxensider. The trial was held April 9, on complaint of William Y. Lyone. All the parties were well known in Reading, where the alleged meeting was said to have occurred. The testimony elicited was very doubtful as to the intent of the organization, and after a prolonged examination all but Huber were released. The trial

excited a great deal of bitter feeling and much excitement.

Opposition to the draft in a section of Columbia County was so effective that the region came to be known as the "Fishing Creek Confederacy," and it is believed that the leaders in this resistance to the draft were members of the nefarious order Knights of the Golden Circle. There were many small riots and the neighborhood was under surveillance and the inhabitants kept in constant fear for several years.

Next Story—Indian Outbreaks on Frontier.

## LINCOLN FOR SLAVERY.

The original Thirteenth Amendment, Dr. Harrison also pointed out, was passed in 1860 by both Houses, having as its purpose the making of slavery perpetual in the United States, and forever forbidding the bringing of the subject in Congress except by a member from a slave-holding State. Lincoln, he said, instead of being an abolitionist at heart as is popularly believed, was in favor of this amendment to the Constitution. In proof he quoted from Lincoln's first inaugural address, March, 1861, as follows:

"I understand a proposed amendment to the Constitution—which amendment, however, I have not seen—has passed Congress, to the effect that the Federal Government shall never interfere with the domestic institutions of the States including that of persons held to service. To avoid misconstruction of what I have said, I depart from

my purpose not to speak of particular amendments so far as to say that I have no objection to its being made express and irrevocable."

It was only by a freak of fate, said the speaker, that the amendment originally intended to enslave the Negro forever became the instrument of his release.

The speaker quoted Lincoln again and again to prove that Lincoln, Southern-born, stood for the white people, North and South, first, and for the upholding of the Constitution, which upheld slavery. Quoting again from Lincoln's first inaugural address he read:

"I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so."

Quoting from Lincoln's letter to Horace Greeley, August 22, 1862, he read:

"If I could save the Union without freeing any slave, I would do it, and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would do it. Whatever I do about

slavery and the colored race I do because I believe it helps to save the Union."

DUBUQUE

IOWA

FEB 1 1927

## PASSING OF "OLD SOUTH"

The "old-timey" negroes, like their former masters, the Confederate veterans and Southern colonels, are rapidly passing out of the picture. The "befo' de war" negro was honest, faithful and as true as the needle to the pole. He served his master in peace and in war with remarkable fidelity and during the vicissitudes of the war and since has never ceased to be loyal.

Lynchings and several generations of liberated negroes have not destroyed the respect and warmth of feeling felt by the Southern "white folks" for the former slave. He was considered a public asset and his services were prized by those fortunate enough to obtain them.

Soon the last of the former slaves will have been buried. In another Southern cemetery will be placed the last of former slave holders. And in still a third cemetery there will be a fresh mound for the last Confederate veteran. Then the Old South, with its men and its memories, will be a thing of the past. It made history of which the New South is proud and it leaves to memory a heritage of splendid achievements.

Even the Yankee abolitionist will mourn the passing of this noble and romantic trio if in his lifetime he has been granted that unusual pleasure of knowing and understanding representative members of the three groups.

## Free Negroes Owned Slaves In the South

As Carter Godwin Woodson points out in his "Free Negro Heads of Families in the United States in 1830," very few persons realize that not only were a large percentage of the negroes free before the Civil War (one-seventh of them in 1830) but a goodly number of these free negroes in the South owned slaves of their own. Some of them were rich and the proprietors of vast tracts of land, with from ten to 200 slaves on each plantation.

Woodson shows one negro in Lexington, Ky., worth \$20,000 in 1830. The richest merchant in Macon, Ga., was a free negro. One Thomas Lafon in New Orleans had one-half million in real estate; one Cyrian Ricard of the same city paid \$225,000 for an estate with ninety-one slaves. Marie Metoyer of Baton Rouge had 2,000 acres and fifty slaves, and Charles Reques of the same place owned forty-seven slaves. Martin Donato of St. Landry had 1500 acres of land and eighty-nine slaves and personal property worth \$46,000.

Jehu Jones was the owner of one of the best hotels in Charleston and \$40,000 in other property. Woodson reports a negro in South Carolina, as having 200 slaves in 1857. It is reasonably safe to say that 40,000 free



negroes owned nearly 100,000 slaves. Woodson shows that of 360 free negroes in Charleston, 130 of them paid taxes on 390 slaves. Woodson relates an amusing incident of a Charleston negro who bought himself a wife and sold her at \$50 profit because she would not behave herself.—G. D. Eaton in McNaught's Monthly.

## NEW JOHN BROWN LETTER.

A new letter written by John Brown, while he was awaiting trial in jail at Charlestown, Virginia, after his raid on Harper's Ferry, was recently found at Wichita, Kansas, and given out for publication. This letter was written two weeks before John Brown was executed on the charge of treason, and its contents give evidence of the indomitable spirit and unflinching courage of the writer. Variouslly rated as either a fanatic or a martyr to the cause of abolition, John Brown early devoted himself to the freedom of the slave, and fought slavery with the weapons of the slaveholders, physical force. We reproduce his letter below:

Charlestown, Jefferson Co., Va.

Rev. Luther Humphrey,

My dear friend:

Your kind letter of the 12th inst. is now before me. So far as my knowledge goes as to our mutual kindred, I suppose I am the first since the landing of Peter Brown from the Mayflower that has been either sentenced to imprisonment or to the Gallows. But my dear old friend, let not that fact alone grieve you. You cannot have forgotten how & where our Grandfather (Capt. John Brown) fell in 1776; & that he, too, might have perished on the scaffold had circumstances been but very little different. The fact that a man dies under the hand of an executioner (or otherwise) has but little to do with his true character, as I suppose.

John Rogers perished at the stake, a great and good man as I suppose; but his being so did not prove that any other man who has died in the same way was good or otherwise. Whether I have any reason to "be of good cheer" (or not) in view of my end, I assure you, that I feel so; & that I am totally blinded if I do not really experience that strengthening & consolation you so faithfully implore in my behalf. God of our Fathers reward your fidelity. I feel neither mortified, degraded nor in the least ashamed of my imprisonment, my chain, or my near prospect of death by hanging. I feel assured "that not one hair shall fall from my head without my heavenly Father."

I also feel that I have long been endeavoring to hold exactly "such a post as God has chosen." See the passage in Isaiah which you have quoted. No part of my life has been more happily spent than that I have spent here; & I humbly trust that no part has been spent to better purpose. I would not say this boastingly; but "thanks be unto God who giveth us the victory through infinite peace." I should be sixty years old were I to live till May 9th, 1860. I

have enjoyed much of life as it is; & have been remarkably prosperous, having early learned to regard the welfare & prosperity of others as my own. I have already enjoyed full an acquired a great amount of sleep; so that I concluded that I have already enjoyed full an average number of waking hours with those who reach their "Three Score years & Ten." I have not as yet been driven to the use of glasses, but can still see to read and write comfortably. But more than that I have enjoyed remarkably good health. I might go on to recount unnumbered & unmerited blessings, among which would be some very severe afflictions, & those the most needed blessings of all. And now, when I think how easily I might be left to spoil all I have done or suffered in the cause of freedom, I hardly dare risk another voyage, even if I had the opportunity. It is a long time since we met, but we shall now soon come together in our "Father's House," I trust. "Let us hold what we already have." "remembering that we shall reap in due time if we faint not." Thanks be ever unto God, who giveth us the victory through Jesus Christ our Lord." And now my old warm-hearted friend, "Good-bye."

Your Affectionate Cousin,

JOHN BROWN.

A modern writer seeking to analyze the motives that actuated John Brown, said that the influence of such a man flowed out and beyond the men who obeyed him beyond the men who met him, to those who never knew him and hardly even heard of him. The song that carries his name inspired millions throughout the great Civil War and John Brown's soul and sacrifice were back of the song. That was what he meant when he said, "I am worth inconceivably more to hang than for any other purpose." This newly discovered letter illustrates the same serenity of spirit, that met the prospect of an ignominious death without fear or defiance. His soul has been marching on ever since.

## The Dred Scott Case.

To the Editor of The New York Times:

The article in THE TIMES of March 6 is gratifyingly fair and accurate in comparison with much that is written even at this late day with regard to the questions that were settled long ago by the Court.

However, it is regrettable that this article still continues to place false emphasis on a scant dozen words which the Abolitionists wrenched out of the context of the Supreme Court's decision and distorted to their own purposes.

The Court was speaking of the framers of the Constitution of 1787, which recognized the institution of slavery and of the status of the negro, and as to negroes in general said: "They were for more than a century before being regarded as beings of an inferior order and altogether unfit to associate with the white race, either in social or political relations, and so far inferior that they had no rights which the white man was bound to respect, and that the negro might justly and lawfully be reduced to slavery for his benefit."

That is to say, the Supreme Court was simply quoting the views that had been held by the white man in this country from its beginning, and that were held at the time of the adoption of the Constitution, and was by no means laying down a new dictum, either as the Court or as the person in idea of its honorable and eminent Chief Justice.

New York, March 7, 1927.

N. Y. WORLD

FEB 14 1927

## LINCOLN DISCUSSED BY NEGRO PASTOR

The Rev. Henry Hugh Proctor Occupies Pulpit of Plymouth Congregational Church

SPOT SOURCE OF FREEDOM

Historic Incidents of Beecher Pastorate Recalled

The Rev. Dr. Henry Hugh Proctor, pastor of the Nazarene Congregational Church, Brooklyn (Negro), yesterday addressed the members of the Plymouth Congregational Church at the invitation of Dr. J. Stanley Durkee, pastor.

Dr. Proctor was elected Moderator of the New York Association of Congregational Churches last year, this being the first time a Negro minister was elected as head of one of the most important organizations of the Congregational Churches of America, composed largely of white members. Members of Dr. Proctor's congregation worshipped with the Plymouth Church congregation at the invitation of Dr. Durkee.

"Plymouth Church is the fountain head of the liberty of my race," Dr. Proctor said. "Feb. 6, 1860, Mr. Beecher sold a slave girl into freedom on the spot where I now stand. Feb. 26, 1860, Abraham Lincoln worshipped in this church, occupying pew 89, on my right. Nov. 4, 1860, Mr. Lincoln was elected President of the United States."

Conferred With Beecher

"Sept. 22, 1862, two and one-half years later, Mr. Lincoln immortalized his name by issuing the Emancipation Proclamation, and it has been said that the Great Emancipator spent the night with Mr. Beecher in the parsonage of Plymouth just before he issued that immortal document. Thus, the dream of liberty bursting forth here

flowed throughout the Nation.

"Fortunately the colored race is incorrigibly religious, and the church holds a unique place in its life. With other races the home preceded the church, but it is the reverse with the Negro people. Both in Africa and America the church preceded the home in the life of the race. Despite the progress made by the colored race since the emancipation of Lincoln, the church is still its greatest institution, and I believe for years to come it is still to hold the first place in the heart of the race."

"Though he never united with any church, Mr. Lincoln was a man of deep and genuine piety and he gave proof of his patriotic loyalty by making the supreme sacrifice. It would have pained Mr. Lincoln if the race he emancipated had come short in religion or patriotism."

No Negro an Atheist

"I am happy to say that the Negro race has not yet produced an atheist or an anarchist."

"The chief reason for this has been the primacy of the Christian church in the affections of this race. Facing as it does new problems in this modern age, the hope of the Negro lies still in his loyalty to Christ and the church."

"I suppose it is no longer a secret to those gathered here to-night that there are seductive appeals to the colored race to join the ranks of the Reds, and that there are those who would teach us to substitute hate for love. The only bulwark against these allurements is the Negro church."

"The colored population of Brooklyn has swollen to 75,000, and we would lay emphasis on the correlation of spiritual culture, religious education and social service."

ITEM

PASSING.

"old-timey" Negroes, like former masters, the Confederate veterans and Southern colonels, are rapidly passing out of the picture. The "befo' de war" Negro was honest, faithful and as true as the needle to the pole. He served his master in peace and in war with remarkable fidelity, and during the vicissitudes of the war and since has never ceased to be loyal.

Lynchings and several generations of liberated Negroes have not destroyed the respect and warmth of feeling felt by the Southern "white folks" for the former slave. He was considered a public asset and his services were prized by those fortunate enough to obtain them.

Soon the last of the former slaves will have been buried. In another Southern cemetery will be placed the last of former slave holders.

And in still a third cemetery there will be a fresh mound for the last Confederate veteran. Then the Old South, with its men and its memories, will be a thing of the past. It made history of which the New South is proud and it leaves to memory a heritage of splendid achievements. Even the Yankee abolitionist will mourn the passing of this noble and romantic trio if in his lifetime he has been granted that unusual pleasure of knowing and understanding representative members of the three groups.



Slavery - 1927

## STAR-GAZETTE ELMIRA, N. Y.

JUN 2 1927

# Negroes Born In Slavery to Be Given Home

THE REV. A. S. MAYFIELD

Fayetteville, Ark., June 2.—How many Negroes born in slavery are still alive? How many of these are in need?

The old South doesn't know but it hopes to find out, and to offer a home for the rest of their days to all destitute or disabled "darkies" who were born before the Civil War. It is planned to build the home in Oklahoma City, as an annex to the National Negro Orphanage and Old Folks' Home.

Many of the southern Negroes stood by their masters and mistresses during and after the war between the states, and few of these ever had need to worry about a living. The "white folks" with whom they remained gave them a home when freedom came, and in some instances deeded them land upon which they or their children are living to this day. But not all ex-slaves were so fortunate and many of the fortunate have now outlived their benefactors or their bequests and in their old age are facing poverty.

This fact is being brought to public attention by the Rev. A. S. Mayfield, D. D., of Oklahoma City Negro preacher, himself 72 years old and born in slavery "to the Palmer family of Texas." Dr. Mayfield is being sent by the Ex-Slave Home Association into all the states of the South and middle west where Negroes are most numerous to arouse interest in the project and to remind the public that many of the old South's most picturesque people, while marked by rapidly-thinning ranks, are still alive and in pathetic need.

In Arkansas alone, for example, there have been found 1610 ex-slaves. There are 745 in Oklahoma and over 1000 in Texas. All of the southern states have a few ex-slaves. Each will be asked to make a survey and to find out how many ex-slaves it has and how many of these are dependent. The proposed home will be free to all Negroes born prior to the Civil War but will offer light labor and independence to those who prefer it. It will have a main building 60x110 feet, and small cottages dotted over a 10-

acre area. It will accommodate at first 700 people, this to be increased as funds are raised.

Seventy-five thousand dollars is sought as a nucleus. About \$52,000 has been subscribed to date, guaranteeing immediate building. All funds raised will be used for building material and equipment, ground and labor having been donated.

The proposed home for ex-slaves is the first one of the kind in the United States, and so far as is known, the first one in the world.

## \$80,000.00 WAGES SUIT IS UPHOLD

Efforts To Stop Action Of  
Aged Woman Is Balked By  
Judges' Decision. Case Set  
For Monday.

MAZSVILLE, Mo., Jan. 12.—Effort to block the suit of Sarah Duncan, 65 year old, for \$80,000 lifetime wages from the estate of the late Henry C. Duncan, wealthy cattleman of Clinton county, was overthrown Friday, when Judge Guy B. Park of the DeKalb County Circuit Court ruled that the case be tried in the circuit court here January 17.

The suit was dismissed from the circuit court at Pittsburg, Sept. 13, whereupon it was taken before Judge Park at Mazsville October 6. Dismissal of the suit was granted on the grounds that the plaintiff's charges were fictitious and fraudulent. Attorneys for the plaintiff filed a motion to set aside the dismissal, charging the papers of dismissal were secured through fraud and coercion. It was alleged by the plaintiffs that their client was abducted by Mrs. Lina Gosnell of Pasadena, Calif., a daughter of Col. Duncan and taken to the home of Mrs. Lula Edwards another daughter living in St. Louis, and was held by them against her will. They also charged that she was forced to sign a paper dismissing the suit for \$250.

Judge Upholds Plaintiffs

A motion was filed by W. N. Fitch

attorney for the Duncan estate challenging the jurisdiction of Judge Parks to reinstate the case since the suit had been dismissed with the consent of the plaintiff. A writ of prohibition to restrain Judge Park from reinstating the case was denied by the State Supreme Court.

Several weeks ago Judge Park rendered a decision in which he ordered the case reinstated. Mrs. Elizabeth Duncan of St. Louis, widow of Col. Duncan immediately sought to appeal the decision. Friday Judge Parks denied the right to appeal the case and set the date for the trial.

## Millions of Slaves

Still in the World

NEW YORK.—The National Association for the Advancement of Colored People has received from the Manchester, England, Guardian report of a July meeting of the Anti-Slavery and Aborigines Protection Society in Central hall, London. The society finds that while civilized nations have formally abolished slavery, there are still millions of slaves in the outlying parts of the world. The article quotes: "If you are a slave in Abyssinia it is inadequate consolation to know that slavery has been abolished in the United States."

The government of India has just secured the abolition of 6,000 slaves on the frontier of Burma.

The delegates from Australia reported that the conditions of the natives there is very bad and the article goes on to say: "The great evil was the misuse of their (native) women by white men which has led to there being a large proportion of half castes. The white men had taken their hunting grounds for pasture, and in robbing them of their livelihood had condemned them to a life of miserable helplessness. When they came into contact with white civilization they became apathetic through the loss of their tribal activity, and adopted the worst of the white men's vices and diseases."

The whites are disposed to regard the Australian natives as being hopelessly unfair. They represent the Stone Age. The missionaries bear testimony to many commendable human qualities in these natives.

Child slavery is reported from Southern Rhodesia, where the white commissioner who is in charge of the natives may take native boys who are "without proper employment" and may "contract him" in service for six months to any person whom the commissioner selects. The article says: "When 'contracted' the juveniles be-

come liable to fines and, in the case of males, to summary whippings."

The annual meeting of the Anti-Slavery society passed a resolution protesting against this act. But it is noteworthy that Mr. Amery is reported to have recently stated in Parliament that "his Majesty would not be advised to exercise his power of disallowance in respect of the act."

## Unable to Locate Ex-Slave Woman

Like "Pinky," She Was  
Redeemed From  
Slavery

WATERBURY, Conn., July 4.—Recent news dispatches announcing the return of "Pinky," whose name is now Mrs. James E. Hunt, to Plymouth Church, Brooklyn, caused Miss Sarah L. Noether of this city to go scurrying to her old family album to verify her belief that she possessed a photo of the noted slave girl.

Miss Noether found the picture, but the caption on it gives the name as Fannie Virginia Casseopia Lawrence, a redeemed slave child five years old. A strong resemblance of the five-year-old girl, who is shown standing behind the altar rail, and that of Mrs. Hunt, led Miss Noether to imagine they might be one and the same person.

Even if they are not, she says, they had two things in common: redemption from slavery through the efforts of humane persons and contact with that "good" and broad-minded son of Litchfield, Conn., Dr. Henry Ward Beecher.

The photo of Fannie Virginia Casseopia Lawrence, now owned by Miss Noether, is one of many which was sold to pay for the girl's freedom, and bought by the mother of Miss Noether. Its value is increasing, says Miss Noether, now that the historical facts are becoming known.

Sallie Mana Diggs received the nickname of "Pinky" because of her pinkish cheeks. The photograph would indicate that the color of Fannie V. C. Lawrence also was light. Like the more famous "Pinky," Fannie was a child of great beauty. Like "Pinky," Fannie dropped from public sight after her redemption, but unlike "Pinky" she has never been discovered and here whereabouts now is a mystery.

## SEARCHES FOR MOTHER 83 YRS

African Woman,  
Son, Captured In  
1844, Sold as Slaves

Were Separated When Mother  
Was Auctioned off and  
Sent to Barbadoes

SON MAKES ESCAPE

Feeble Centenarian Finally  
Gives Up Remarkable  
Search.

Los Angeles, Calif., Aug. 17.—(PCN)—Of the one hundred and fifty-nine vessels to enter the Los Angeles harbor last week, the Panama Mail motor liner, City of San Francisco, carried the most colorful passenger list to arrive in the harbor for many a day. Hanging from a Guatemalan general to a centenarian Negro of slave days, the new arrivals included two San Francisco teachers, summering in interior Nicaragua and several affluent Spanish plantation families of half a dozen Central American republics.

Carlos Antillon is the general. The leader of the most modern army of the Central American family of nations.

John Burns is the centenarian Negro of slave days. At the age of 13 he and his mother were captured by slavers in Africa. They were separated and he was brought to this country and auctioned on the block in New Orleans.

Circles the Globe

Learning from other slaves that his mother had been sold in the Barbadoes Islands, Burns escaped and began his 83 year search which starting in 1844 carried him through the United States, Canada, the South American countries,



Mexico, the Caribbean and South Sea Islands, North Africa and Europe without finding a trace of his mother.

Feeble and wasted by his 96 years, the aged globe trotter embarked on the City of San Francisco at Colon, for America, coming "home" to die and thus ending the most remarkable Mother hunt ever recorded.

SHREVEPORT

LOUISIANA

MAY 26 1927

## BRYAN MONUMENT TO ANTE-BELLUM NEGRO COMPLETED

NATCHITOCHES, La., May 26.—Dedicated to the proposition that the lowest laborer is worthy of recognition for his fidelity and faith, the famous Bryan monument to the ante-bellum negro of the south has been finally erected in Natchitoches, and the site of this unique bronze and Bedford stone pile is the mecca of everyone who passes through the city.

Although citizens of Natchitoches hold the monument in entirely different lights, one faction heartily endorsing the project and the other reviling the idea, all Natchitoches, pro and con, young and old, has turned out to see the structure, and all have been impressed by the striking figure.

An old negro, clad and a suit that fits none too well, bowing his head, lifting his hat and scraping his foot, as the old negro did in the presence of "his white folks" the bronze cast portrays with intense feeling the attitude of the ante-bellum negro, his loyalty and devotion.

The monument was erected by J. L. Bryan, banker and capitalist of Natchitoches, at a total cost of \$5,215. Hans Schuler, prominent sculptor of Philadelphia, made the cast for the figure. Schuler, by the way, has been recently awarded the contract for forming the \$100,000 statue of President Buchanan, to be erected in Washington.

Mr. Bryan, a native of Bossier parish, and a citizen of Louisiana for more than 40 years, commenting upon the monument and the motives which prompted its erection, declared that it was in commemoration of the negroes who so faithfully served the old south. "It is a tribute," he said, to the old na-

gro mammals who raised many of the best citizens of the southland, that their posterity may see in this statue a small measure of the appreciation and love felt by the white people for their faithful old servants."

"It should be a lesson to the younger generation of negroes to walk in the path trod by the famous old negro of the last half of the nineteenth century."

Mr. Bryan believes that the monument will do more to bring about a proper attitude between the races than any book that could be written. The monument, he says will show the true attitude of the south toward the negro, and correct the impressions made by scurrilous literature of 40 years ago, the effects of which are still felt.

POST

JUN 24 1927

### Enslaved Though Free

The Nation reproduces an advertisement from a Georgia newspaper by which the advertiser sought to regain a runaway negro boy, the advertisement winding up with the words, "I object to anyone using him." This strange notice, which bears a shocking resemblance to the handbills now exhibited in museums advertising rewards for the return of runaway negro slaves, is a gentle reminder of the real condition of negroes in the south. That the blacks are in many places held in a subjection hardly better than slavery is the inference at which any reader of the newspapers must often arrive. A few weeks ago dispatches from a southern state described the trial of a defendant accused of peonage. This person was acquitted although he admitted on the witness stand that he had slapped, strapped, and otherwise mistreated negro men and women in his employ—acts that would never be tolerated were his employees white instead of black. Christian charity and the thirteenth amendment have made little headway towards ameliorating the negro's condition in the south. What does work in his favor is the economic factor. Just as the nations of the world never come to that sweetly peaceful spirit which makes for disarmament until armaments become too expensive for them, so the southerners never were moved to any degree of compassion for the blacks until the economic factor descended upon them like a dove. This came to pass when the north began to bid for

negro labor and the south saw their vassals deserting their cotton fields and lumber woods. Then the southerners began to talk of justice for the "negro." But it was only a beginning. And the negro migration north has demonstrated that even this section is not always ready to treat the blacks as equals before the law.

## DOOM OF SLAVERY SEALED HERE 70 YEARS AGO IN CONVENTION

(By Dr. George F. Bragg, Rector of St. James P. E. Church)

It is a good thing to thank God and take courage. We would be more hopeful, and resolute in going forward, if we really appreciated the genuine progress of our racial group.

The year 1860 was a memorable one in the history of this country. Think, if you will, what took place in this city of Baltimore that very year, and then, review our present standing and accomplishments today, in Baltimore.

In June, 1860, the National Democratic Convention, which had adjourned from the city of Charleston, S. C., met in this city in the old Front Street Theatre, to nominate a candidate for the President of the United States. Among the "spellbinders" of the occasion, was a man from Georgia, a Mr. Gaudin, "a mercantile dealer in slaves." He made a "speech", and here is what he said:

#### Slave Owner

"I am an advocate for maintaining the integrity of the National Democratic Party. I belong to the extreme South. I am a pro-Slavery man in every sense of the word, and an African Slave trade man. (Applause and laughter). This institution of slavery, as I have said elsewhere, has done more to advance the prosperity and the intelligence of the white race, and of the human

"I believe it to be founded upon the law of nature and upon the law of God. I believe it to be a blessing to all races. I glory in being a slave breeder, and though you may say now that I am wrong, yet I think I shall live to see the day when the doctrines which I advocate tonight will be the doctrines of Massachusetts and the North. I say, go for non-

intervention in the broadest sense of the term. I say that this whole thing should be taken out of the hands of the general government. I say it is all wrong to be spending two or three million dollars annually from our pockets, and sacrificing thousands of lives upon the coast of Africa, in that terrible climate, to prevent our going here to get a few Negroes."

#### Confusion

There was great confusion in the convention, but Mr. Smith, of the California delegation, before withdrawing from the Convention, with his delegation, managed to get the floor, and make this short speech. Said he:

"This convention has properly been held in a theatre and upon that stage a play has been enacted this evening that will prove a tragedy of which the Democratic party will be the victim."

The man, who afterwards, proved one of the best and truest friends the black man ever had, Gen. Benjamin F. Butler, the next morning, in withdrawing with the Massachusetts delegation, gained the floor, and said:

"I will not sit in a convention where the African Slave trade—which is piracy, by the laws of my country,—is approvingly advocated."

#### Lincoln Won

Stephen A. Douglass was nominated by that convention. The result is too well known to all students of history. "Abe" Lincoln won, and the band began to play, and the words of Mr. Smith, of California, found fulfillment.

The sentiments of the Georgia slave-dealer were the thoughts of many a heart. It was in the blood. And this kind cometh not out except by fasting and prayer. Appreciating the force of all this—the marvel is, not that "race-prejudice" still lin-

uine spirit of Jesus of Nazareth is the only thing that can conquer "race prejudice." He was manifested to destroy the works of the devil. Is there any more malignant work of the devil than "race prejudice"?

"Race-prejudice" can be conquered, is being conquered, and its extinction is sure and certain as is the existence of God. Being the most difficult of all problems, it can only be finally consummated by the coming of the Kingdom of God in the heart of all men. The baffling delays are occasioned through failure to recognize the source of the real solvent. Call it a sermon. If you will, but the real gen-

gers, but rather, in spite of the stubborn, and deeply rooted evil, we have triumphed as gloriously as has been the case.

#### Revolution

In less than a century, a moral and intellectual revolution has taken place which is nothing short of one of the greatest ever wrought upon the face of the earth. It may not be dying fast enough for us; but the fact remains that



Slavery - 1927

## Letters Appearing In "The Fugitive Slave" Over 75 Years Ago

By Fred Landon

The following notes on the settlements in the Detroit River district of Upper Canada in The Voice of the Fugitive, Jan. 29, 1852.

"There is still a government school in operation at Sandwich with from 20 to 30 scholars. It is taught by Mr. Jackson, a man of color; the school at Windsor is taught by Miss Mary Ann Shadd, a worthy colored lady. She has between 18 and 20 scholars who she is teaching in a private house.

The colored people here have procured a lot on which to erect a school and meeting house, and have got an agent out collecting funds for that purpose and expect soon to erect the building.

We visited during the past week the colored settlement seven miles from Windsor; also the new German settlement which is 11 miles east of Sandwich. The former settlement has been sometimes called the Sandwich Industrial Society; a few years ago the African M. E. Church sent out an agent (the Rev. T. Willis) who collected money enough to purchase 200 acres of wild land, which was to be bought and divided into ten-acre plots and sold out to colored persons, on each of which they were to settle, with the exception of 10 or 20 acres which were reserved on which to build a school and meeting house. We found four or five families settled on the land who seemed to be industriously engaged in clearing it off. We observed that they had erected the body of the school house on the reserved lot; but there was no roof on it. There is a school in operation about one mile from the above, where there are several colored families settled who are owners of farms containing from 30 to 100 acres of good land. The school is taught by Mrs. Prescott, a white lady.

In the New Canaan settlement

they have a flourishing school, taught by Miss Lyon. Here they have a good schoolhouse and a very promising settlement around it of good, industrious colored inhabitants, almost all of whom are owners of the farms which they are clearing off and cultivating."

The following letter from Hiram Wilson dated St. Catharines, Nov. 12, 1851, appears in The Voice of the Fugitive for Dec. 3, 1851:

"My main object at present is to give your readers some account of a rural walk I have just taken to the Grand River and back, and of the colored settlement on that river near Cayuga. I started on Thursday last, having before me a clever walk (37 miles) to reach the settlement. The roads were very muddy and unpleasant most of the way. I had the pleasure, however, of passing through a very fine section of the country, which is particularly adapted to lumbering, grain growing and grazing. I passed many very extensive and beautiful farms which were watered by the Chippewa River, and some fine buildings, though most of the houses were but indifferent in quality. The greatest evil I discovered by the way was the ruinous practice of drinking. I found about one mile from Grand River an interesting settlement of 18 or 19 families, besides a small group of colored settlers, two miles distant on a public road, making in all about 24 families.

They all have farms, varying in quantity from 50 to 150 acres, the aggregate being 2000 acres or more. I found on each lot a comfortable log cabin, and usually from 20 to 30 acres of cleared land, though some of the settlers have been there but three or four years. The land was purchased off the government at \$3.50 per acre though some of the last purchasers will have to pay interest annually till the principal shall have been paid, when they can have their deeds. The land has on

it much valuable timber which is in great demand. It is generally level, or gradually undulating, and when cleared of trees and stumps reminds you somewhat of western prairies. The soil consists generally of a dark rich loam, with a subsoil mostly of clay with here and there ridges overgrown with pine trees and shrubbery indicating the presence of sand near the surface.

I found the people generally cheerful, contented and happy, and the majority in quite comfortable circumstances. With rare exceptions the adults were formerly slaves in the south, though I came across one man who was free, but had earned as a blacksmith and paid one thousand dollars for the freedom of his wife and children.

Brother J. W. Logan has arrived from Syracuse. Quite a number of others have lately come here from Syracuse and are likely to do well.

I have lately visited the settlement at Norwich and prepared the way for a teacher, who is doubtless there by this time.

The following letter, apparently from an escaped slave to his former master, appears in The Voice of the Fugitive, of January 29, 1852.

Sandwich, Jan. 12, 1852

J. A. Levy, Esp.,  
Respected Sir: When you purchased me, you promised that whenever I paid you the sum of \$380, I should then be manumitted and set free. I should have staid with you, and paid the balance due you which is \$50; I was truly unwilling to leave you until you were paid in full; but, respected sir, liberty is ever watchful, and I got an impression that you were about to sell me. This induced me to leave you, unwillingly I confess, but security to myself demanded the sacrifice. I am now free and in a free country. Still I wish to pay you the fifty dollars due, and if you will place my freedom papers, properly executed, in the hands of anyone in the City of New York, I will send a person with the balance due you to them, the same to be paid on delivery of the proper papers.

You will please to address me, per mail, Post Office, Sandwich, Canada West.

With respectful regard, believe me, Sir, to be your sincere well-wisher,  
J. Levy

## ALA. SLAVE MARRIAGE LAWS NOT EFFECTIVE IN CALIFORNIA Decision of California First Appellate Court Sets State-Wide Precedent

Law provides that the issue of all marriages, null or divorced, are legitimate

LOS ANGELES, Cal. Nov. 2.—PCN—A decision recently on file in the supreme court, in which the California First Appellate Court, setting a state-wide precedent, decided that the children of slaves whose marriage was nulled by the laws of other states and which children were also declared to be illegal, are legitimate citizens of California; awards the estates of the son of a slave to his relatives.

Russell Wayman, son of Martha and Cyrus Wayman who were married by a Negro preacher in Alabama before the Civil War, moved to Los Angeles in 1900 and died here interstate in June 1920. His estate was awarded to Winnie Thompson and Callie Lewis, sisters of his father. His nieces, Luvenia and Exine, legal children of Taylor Christian, their father who was the illegal child of his own mother, then sought partition of the estate and retained a Los Angeles attorney.

The decision in the present case was handed down when Luvenia McMillan and Exine Clifton, legal children of a slave, Martha Wayman and a white man, sued a Los Angeles attorney for negligence. The plaintiff alleged that the attorney was negligent in prosecuting their claims to the estate of Russell Wayman, colored, and their uncle.

### Slavery Separated Parents

Both of the parents of Russell Wayman were slaves and because Cyrus' master took him away to Texas, the husband and wife never saw each other again. A stigma of the State of Alabama was then cast onto the balance, for the laws of the state provide that the children of slave marriages are illegal.

Section 1387 of the California Civic Code provides that in this state "The issue of all marriages null in Law, or dissolved by divorce, are legitimate." The two questions of whether Russell Wayman was legitimate under California Laws and whether the attorney was negligent was decided synonymously, being dependent one upon the other. The attorney took the matter up with the probate judge of the superior court who dropped the case. The Appellate Court decided that Wayman was legitimate and the attorney cleared. Justice Campbell of the supreme court concurred with the appellate court decision.



### A New Sort of Slavery.

The British Government has decided to abolish the legal status of slavery in Sierra Leone, and with the opening of next year over two hundred slaves will receive their freedom. Meanwhile, as Dr. Norman Leys has shown in his articles in our columns, a new sort of slavery is being imposed in South Africa, with the admiring envy of the East African Dependencies which are vigorously trying to free themselves from the control of the Colonial Office, by the Native Affairs Act which has now come into force. In a score of ways the liberties and existing guarantees of the native of South Africa are restricted and the Government given autocratic powers in native affairs. The Act is the reply of the Union Government to the rapid growth of organization among the South African natives, and will make it an easy matter for the Government to crush their union. The Royal Commission recently appointed by the British Government to inquire into possible changes in the government of the Dependencies will, it is the hope of their European populations, place them in a position, as they are not now, to emulate the work of the Union Government.

### J. CARTER, EX-SLAVE, DIES.

Risked Life to Free Others by "Underground" Line—93 at Death.

ALBION, N. Y., Dec. 12 (P).—Death today ended the picturesque career of Jacob (Dad) Carter, 93, believed the oldest negro in Western New York, who was born in slavery near Greensboro, Va. 18-27.

Some years before the Civil War, Carter escaped from his owners, the Wallace family, and made his way north by the "underground railroad." While he worked in Rochester, he risked his life by returning to his native State and bringing in his grandmother and another slave to freedom.

After serving with the Union Army, he returned to Albion, where for years he was well known for his lifting feats. He had worked in a foundry and then for thirty years as a stove man in a hardware store. His last twenty-five years of employment were spent as janitor at a bank.

Last week he attended the annual meeting of the local fire company, an event he had not missed since 1866, and the trip and excitement are believed to have hastened his death.

### MRS. BETTY WOLLMAN KANSAS PIONEER, DIED

Fled on One Occasion From Pro-Slavery Faction—Husband a Host to Lincoln.

Mrs. Betty Wollman, a Kansas pioneer, who settled in Leavenworth with her husband, the late Jonas Wollman, in 1855, died on Saturday night at her residence, 1 West Seventieth Street, in her ninety-first year. She left three sons, Henry, a lawyer, and W. J. and B. W. Wollman of the stock brokerage firm of Wollman & Co. Funeral services will be held at the house at 10:30 A. M. tomorrow. Interment will be in Salem Fields Cemetery.

Mr. and Mrs. Wollman sided with the anti-slavery party in Kansas and endured many exciting and dangerous experiences at the hands of the pro-slavery faction. On one occasion Mrs. Wollman had to flee with a three-months-old baby in her arms to Weston, a settlement several miles away. The child grew up to become the mother of Walter Hess, a Governor of the New York Stock Exchange.

Mrs. Wollman's husband, who kept a general store in Leavenworth, gave a dinner to Abraham Lincoln long before he was thought of for the Presidency. Mrs. Wollman never forgot her meeting with Lincoln, who impressed her because he was "so quiet" and yet so positive when he spoke.

When the preliminary models for the statue of "The Pioneer Woman" were exhibited here last Spring, Mrs. Wollman was invited to view them. She looked at each with interest and remarked: "They all remind me of people I used to know."

In 1897 Mrs. Wollman moved from Leavenworth to Kansas City, and ten years ago she came here, making her home with her sons, Henry and William. She retained to the end her habit of following closely the news of the day, particularly as it might affect the business of her sons.



Slavery-1927

I

BROOKLYN EAGLE

SEP 4 1928

# ANTI-SLAVERY IN THE WEST SEVENTY YEARS AGO

Uncle Joe Cannon Tells How Father Was Fined for Helping to Establish Freed Negroes in Illinois—Influence of This Fine on ex-Speaker's Life—How Owen Lovejoy Cowed an Angry Crowd.

[This article is from the reminiscences of Joseph G. Cannon, as told by him to L. White Busbey, secretary to the Speaker during his term of office, and confidential secretary to him afterward, as well as personal friend for many years. The reminiscences were told to Busbey in the course of many years, as incidents came up that suggested them. They were written down by Busbey and subsequently submitted to Cannon and revised and approved by him as the only biography he would stand behind. In this article he tells some dramatic stories of the days when Illinois was a center of trouble over slavery.]

By JOSEPH G. CANNON  
(As Told to L. White Busbey).

"A JUSTICE that colored my whole life," said Uncle Joe in chatting about his early days on the Wabash, "was the fining of my father and the seizure of his property because he paid wages to a free negro. I suppose that incident made a greater impression on me as a boy in Indiana than did my father's tragic death a few years later.

"It was a human tragedy and I could fix the responsibility and fight it. I've been fighting it for 60 years. It was the denial of the right to work and receive pay for voluntary

labor. My father had given work and wages to a man whom he helped to freedom in a free State, but the laws of that free State punished him. If there is one conviction that has predominated over others to influence my actions as a private citizen and in public life, it is that every man of every condition has the right to earn his daily bread in the sweat of his face, and that no man nor group of men should be permitted under sanction of law to deny or abridge that right.

Not All Anti-Slavery.

"YOU probably think of the Middle West as anti-slavery, but in In-

diana and Illinois there were plenty who were still disgruntled because they had failed to bring those territories into the Union as slave States like their neighbor, Missouri. They did everything in their power to aid the slavery cause in the South, to make it hot for the anti-slavery people in the North; and to keep free negroes from earning a living.

"It was because of their anti-slavery opinions that the Quakers had left North Carolina. They were not Abolitionists, and my teachings at home were not against the continuance of slavery in the South where it had existed from the beginning of the Republic. I was never tempted to raise a flaming sword against this institution in the South.

I was taught to get away from it if possible. My father had made some sacrifice to escape its contact.

"There was in our settlement a family named Woodward which inherited property in Alabama which included a great many slaves. The legacy troubled their consciences, and finally they brought the matter up in the Quaker meeting. After prayerful consideration it was determined that the slaves should be brought up to Indiana, where they would be free, and that the money part of the legacy, about \$50,000 in gold, should be used in purchasing land for these negroes, building their houses, providing farm implements for them, and in general starting them in life."

"The man selected to go to Alabama and bring the property North was my father. The pro-slavery faction were much wrought up and were determined that the negroes should never touch the shore of Indiana. When the Ohio River boat bringing my father tied up at the landing he looked out on a menacing and ugly crowd. The leaders shouted out to him that if he attempted to land the negroes they would use violence.

Quaker Determination.

"MY FATHER was a good Quaker, and you know that from the days of George Fox the Quakers had borne testimony against war and fighting. But then they had borne testimony against slavery, too. My father looked the crowd over and quietly said, 'I shall bring the negroes ashore. Whoever tries to prevent it must take the consequences.'

"The captain of the boat slipped a pistol into his hand. Placing himself at the head of the negroes my father led the way down the gang-plank. The unprecedented sight of

a Quaker with a gun in his hand simply paralyzed the crowd. The gun was cocked, raised, and ready for use. The mob fell back and retreated with its tail between its legs. "The Quakers got land for the negroes and settled them on it. They

were a high type of the American negro, in the main they were well equipped for supporting themselves; some were carpenters, one a bricklayer, one a tailor, one a blacksmith, two or three were house men and others were farmers.

"The so-called 'Black Laws' were then in force in Indiana, and similar laws obtained in Illinois. Any one employing a negro, unless the negro prior to the employment had given bond and security that he would not become a charge on the State or county, was subject to indictment and penalty upon conviction. Some of these negroes were temporarily employed by farmers near the settlement. My father hired one of them as a field hand, and my brothers and myself worked with him on the little 80-acre farm that was being cleared and improved.

How Fine Was Paid.

"THERE was great excitement over the coming of the negroes, not only in our county but in those which adjoined it. The Democrats raised the cry that it endangered the public safety. They centered their abuse on my father because he had been the man picked by the Quakers to bring the negroes North. He knew that he would be prosecuted. Feeling ran high; he was certain to face a prejudiced jury and a hostile judge. He was convicted and heavily fined. A country physician, he owned a small farm fairly stocked. All his property was not worth over \$3,000. The Quaker meeting and political friends offered to pay the fine.

"He summarily refused to let them do it, saying: 'Nay, nay, the fine will not be paid. Let the law take its course, and the fine be collected under the law.' The fine was collected, and a large part of his stock, horses and cattle, was levied upon by the sheriff and sold to the highest bidder, until the last cent of fine and cost was satisfied.

Anti-Slavery Center in West.

"HISTORY is written so as to make young readers think the anti-slavery agitation centered in New England, but at the time of my father's conviction it centered in the West. The southern half of Illinois and Indiana projected like a wedge into slavery, and there were no people in the country who were subject to such bitter controversy over the



question. The early settlers were at war with each other on this issue, and prejudice ruled. In the southern part of Indiana we had comparatively few New England people, and the general opinion of the Puritan was that expressed by Peter Cartwright, the old Methodist circuit rider, who once defeated Lincoln for the Illinois Legislature. Cartwright declared that all Yankees wereimps of the devil who lived on oysters instead of honest corn bread and bacon.

"In the West the bitterness over slavery rose to such a height as to result in murder and riot. You have read in history of Elijah Lovejoy's murder by a mob for editing an

abolition newspaper. But perhaps you don't know that Lovejoy's brother Owen was quite his equal in courage.

Owen, who went to Congress when the anti-slavery element got the upper hand, lived at Princeton, Ill.,

which was one of the important stations on the Underground Railway, and he was one of its most energetic

agents in helping the escaped slaves to freedom.

#### Owen Lovejoy's Dramatic Speech.

"I SAW Owen Lovejoy face and crow a crowd that was hostile and murderous in almost as dramatic a way as did Old Dick Oglesby in his damnation speech at Charleston. It was at Greenup, a Democratic community whose population came from Kentucky and Virginia and sympathized with the South on slavery. When Lovejoy's intention to speak there was announced, word was sent over to Cumberland County that he would not be permitted to talk. Everybody expected trouble. I heard of it in Coles County where I lived, and drove across country to attend that meeting. Greenup was a little town, but there was a great crowd, for the expectation of violence had drawn people from everywhere. The meeting opened amid much excitement, in which you could hear cries of 'niggerskin' and 'damned abolitionist' from those who were bent on mischief.

"When Lovejoy rose to speak he looked over the crowd, turning his eyes from group to group as though to read their purpose. Then, with grave deliberation, he began:

"I have been told that Owen Lovejoy would not be here today, and that if he did come he would not be allowed to speak. The oldest member of my family lies in his grave over at Alton on the Mississippi, a victim of mob violence. He died in defense of liberty. It is the most a man can do in any cause. I will speak here today."

How He Held Crowd.

## The Cannon Boom—Are You On?



A Cartoon of Uncle Joe in One of His Campaigns

"YOU could hear the leaves rustle; his voice being the only other sound to disturb the air. The crowd was silent. Lovejoy had thrown a spell over them. He was not afraid, and his opponents knew it from the moment he rose to his feet and uttered that defiant declaration. They listened, and from the beginning he spoke in plain, unequivocal language, calling a spade a spade. He said:

"I am called an abolitionist. Some Republicans are afraid of being classed with me. If I am an abolitionist, make the most of it, and you must know that there are many more like me."

"He had exquisite control of his voice. He began like a lawyer trying a criminal case before a jury. He looked out over the crowd as he said:

"I'll try this case and I want 12 men, all of them Democrats, to stand up."

"Then with judicial solemnity he charged the jury:

"You will well and truly hear the statement touching the question I am about to put, and a true verdict render as you shall answer at the last judgment day."

"After a pause, Lovejoy resumed:

#### Lovejoy's Story.

"ON A plantation in the distant Southland, in the low miasmatic swamps, there was a woman. She was young, handsome and under God's law had as much right to live and control her own actions as any of us. She was of one-eighth African and seven-eighths white blood, just like your blood and mine. The overseer of the plantation where she was held in bondage sought to persecute her because she would not assent to his advances.

"She escaped into the swamps. Bloodhounds were set on her trail. She boarded a little steamboat which plied on a small river which empties into the great Father of Waters. In the fullness of time she landed at the first station in Illinois, name not given, and proceeded from station to station. Finally she arrived in Princeton. I myself, Owen Lovejoy, was the keeper of that station at Princeton. She came to my house hungry and told me her story.

"She was fairer than my own daughter, proud, tall and beautiful. She was naked, and I clothed her; she was hungry, and I gave her bread; she was penniless and I gave her money. She was unable to reach the next station, and I sent her to it. So from station to station she crossed the Northland far from the baying dogs on her trail, and out from under the shadow of the flag we love and venerate into Canada. Today she lives there a free and happy woman."

Continued on back of II





Entered according to Act of Congress in the year 1868 by Bromley & Company, in the Clerk's Office of the District Court of the U. S. for the southern district of New York

BEECHER AND GREELEY HESITATE BETWEEN GRANT AND SEYMOUR  
Detail from a political cartoon published by Bromley & Company in 1868.



BEECHER'S AMERICAN SOOTHING SIRUP  
—Sir John Tenniel in Punch (London), October 31, 1863

## TELEGRAM

DEC 11 1927

## OLD BLACK MAMMY

The negro problem, like the grin-  
ing skull at the festival, stares the  
thoughtful Southerner in the face  
no matter whither he goes or how

charming his surroundings. Perhaps  
in all the histories of all the nations  
there was never a question so far-  
reaching in its ramifications, so ham-  
pered by conditions, so subtle in  
shading, so vital to the well being of  
two people. Hundreds of quarrels  
have arisen between nations, swell-  
ed and raged, and died away amid  
the thunder of war. But there is no  
quarrel and a resort to arms is the  
last thing desired by either party.  
Instead of this there is the constant  
mingling together of the two fac-

tions—if factions they may be called—in the most peaceful, and even  
friendly relations. In many ways the  
two people have identical interests,  
their welfare turns on the same piv-  
ots of fortune, their destinies are  
interwoven under the same stars.  
And yet with all this there is an un-  
derlying current of contention which  
under certain conditions, might eas-  
ily rise into a devastating flood.  
Mingling though they do in one  
community, and living side by side,  
they are yet divided by a line as fixed  
as are the fates.

People of other sections have lit-  
tle idea of what the Southern whites  
underwent in the days following the  
emancipation and the close of the  
war. That the sudden sense of free-  
dom should have gone to the heads  
of the emancipated like wine of  
strongest vintage was not to be won-  
dered at, nor was anybody surpris-  
ed that deference turned instantly  
to riotous audacity. That was to be  
expected. On the whole, the negro  
is to be highly commended on the  
way he took his freedom, for, altho  
he put on many airs and was most  
disagreeably self-important, he was  
not revengeful, as many feared he  
would be. For months the whites  
were in a state of suspense and an-  
xiety as to the final expressions of  
this joy; but it reached high water  
mark without running to violence  
and began its ebb when the serious  
responsibilities of self-dependence  
were forced upon them. Not that  
they ever—as a class—regretted  
their liberty, for on that account  
there has been no sorrow on either  
side. But necessarily the first out-  
burst of enthusiasm spent itself.

During those days impertinence

reached its zenith. All sorts of petty  
annoyances were heaped upon the  
whites, who had to meet these in the  
spirit most likely to conquer. Some-  
times the spirit was one of stern-  
ness, which did not stop short of  
threats and intimidations; some-  
times it was the spirit of purposely  
blind indifference; and again it was  
that of quiet rebuke or ridicule. The  
difference of treatment depended  
upon and varied with the individual;  
but always there was more or less  
patience to leaven it, so that by de-

grees the matter righted itself.

And the person whose influence  
went far toward restoring the equi-  
librium, who softened the asperities  
of both parties, was not the govern-  
ment agent, the man of the gospel,  
nor even the "ole Mis'," but it was  
the black mammy who ruled the  
nursery, and from that point of  
vantage had a voice in nearly all  
questions pertaining to the family.  
In the solution of the reconstruction  
difficulties her part, so unobstru-  
sively as it played, has been over-  
looked by the historians of that per-  
ilous period. Various and sundry  
have been the explanations offered  
as to whose hands poured the oil on  
the troubled waters, but nobody has  
done justice to the wrinkled, black  
hands whose task was caring for the  
little ones of the opposite race.

And this feat of care-taking was  
the secret of her power, the keynote  
to her influence. Chosen from the  
other slaves because of her superior  
qualities and carefully trained un-  
der the eye of the mistress, she not  
infrequently nursed three genera-  
tions of the same family, giving to  
each generation a devotion beauti-  
ful to witness, and receiving in re-  
turn an affection which neither  
time nor circumstances could dim.  
In the nursery her rule was resolute,  
her decisions the last court of ap-  
peal, saving that of the mother her-  
self, and as a rule the latter upheld  
her authority. So closely knit was  
her life with the lives of her char-  
ges that dissimilarity of interests  
was impossible. What affected them  
touched her, and vice versa. She  
shared their joys—from their  
Christmas sugar plums to their first  
love secrets—and the corner of her  
apron was the receptacle of such  
tears as childhood knows. When the  
news of the emancipation proclama-  
tion spread through the country,  
"black mammy" was perhaps the  
person least affected. While her for-  
mer fellow-slaves were leaving their  
old homes in droves, she stayed  
quietly at her post. "I'm much ob-  
liged to Mars Lincoln," she said,  
"but when I wants to be free I'll  
ask de Lord Almighty, not jest a human  
man."

With such associations, such mu-

tual affections, is it any wonder that  
she was the mediator between the  
two races? In her judgment the  
white children whom she had reared  
had ample confidence; and when  
she counseled patience and modera-  
tion, is it surprising that they listen-  
ed? Since the offenders were of  
mammy's race and color, many of  
them her kindred, they must of ne-  
cessity possess good qualities, and  
so for mammy's sake many neglects  
and impertinences were purposely  
overlooked. And this was but half  
the scope of her influence. The ne-  
groes, holding her in great rever-  
ence, took her reproofs and advice  
as they took them from no one else  
and moderated their conduct ac-  
cordingly. Thus with a word of cau-  
tion here and rebuke there she  
smoothed over many a difficulty that  
might have otherwise ended disas-  
trously.

From out of the drama of South-  
ern life she is surely passing; the  
part she played is stricken from the  
boards, and her influence is as a tale  
that is told. And in her stead there  
comes the "nurse maids" of the  
"new issue" or generation, who have  
little in common with their prede-  
cessors save color, and to whom their  
white charges are only a means of  
money-making. They lack mammy's  
efficiency in nursing ways, and are  
continually changing places, so that  
between them and their white char-  
ges there can be no abiding friend-  
ship. To them and to all of their  
generation slavery is but a tradi-  
tion in which the hardships predom-  
inate. They have no gentle memo-  
ries of the friendly relations of mas-  
ter and man, of the happy days, of  
the immunity from care, to soften  
the tale of servitude. They think of  
the old days of bondage as a time  
only of pain and travail, for tradi-  
tion has perpetuated for them the  
stripes of bondage and omitted the  
happiness like the dropped stitches  
in a knitted scarf. And necessarily  
this has increased their irritation  
against the whites until they are  
often betrayed into acts for which  
they must make answer to the law.  
And so we come back to the first  
picture of friendly relations, with



an underlying current of conten-  
tion; and there stands by no old  
black mammy to close the chasm  
with her strong, wrinkled hands. It  
is not likely that there will ever be  
a general war between these two  
people. It would indeed be a house  
divided against itself. No man wants  
to go to war with a foeman whose  
family live in his back yard or just  
over the street. But the contention  
may find occasional outlets until  
each learns the patience and toler-  
ance which mammy taught alike to  
the children in the mansion house  
and the pickaninnies in the cabin.—  
Sarah Beaumont Kennedy in the  
Chicago Times-Herald.



Slavery - 1927

COURIER

MAY 18 1895

### "PINKY"

Some fifty-eight years ago a Negro slave girl just nine years of age was led up the crowded aisle of the Plymouth Congregational church in Brooklyn one Sunday morning and was auctioned off from the pulpit by no less an auctioneer than Henry Ward Beecher. The famous orator made capital out of the pickaninny and assumed the attitude of a tyrant slave driver of the South. The price set upon her was \$900. He harangued his congregation with all the cunning phrases which Harriet Beecher Stowe had set down in "Uncle Tom's Cabin." Mr. Beecher had a collection taken and when the contributions were counted they amounted to considerably more than \$900. Rose Terry, writer of that day, took from her hand a valuable ring and put it in the plate. When the offering came up, Mr. Beecher noticed the ring, took it out and placed it on the child's finger, saying: "With this ring I thee wed—to freedom."

This little slave girl, "Pinky" was her name, is now Mrs. James Hunt, wife of a prosperous Negro attorney of Washington. She is 67 years old and a grandmother.

Sunday "Pinky" will again be in the Plymouth Congregational church of Brooklyn, but not again to be auctioned off by so great a man as Beecher. This time she will take part in the eightieth anniversary of that congregation. The child who was sold to show the terrors of slavery is now a happy woman, and the freedom which the congregation bought gave her an education at Howard University.

"The times change and we change with them," wrote Virgil. And yet we doubt whether any besides Henry Ward Beecher, in Plymouth Congregational church nearly three score years ago could have seen the goal of human and race happiness which slavery precluded. "Pinky" today is one of the truest examples of the work of Beecher in America.

## TERMS HARRIET BEECHER STOWE "A GRAFTER"

Rev. Charles Stewart Creates Mild Sensation At Preachers' Meeting

UNCLE TOM'S CABIN  
AUTHOR ASSAILED

Collected Funds Abroad For Slaves, Made No Report Says Pastor

Reference to Harriet Beecher Stowe author of "Uncle Tom's Cabin," as a grafter created a mild sensation at the A. M. E. Ministers' meeting Monday.

The Rev. Charles E. Stewart, pastor of Metropolitan A. M. E. Church, Washington, was speaker and his subject was "Frederick Douglass."

Speaking of Douglass' career as an abolitionist, Dr. Stewart declared that Harriet Beecher Stowe collected thousands of dollars in England for the slaves on the strength of her novel as the writer of the celebrated novel.

No one was ever able to have her make a report on the funds she collected, said the Rev. Mr. Stewart. "We received the sympathy and she took the gold."

Booker T. A Copyist

The usually staid ministers' meeting gasped again when the Rev. Mr. Stewart referred to Booker T. Washington, founder of Tuskegee Institute, as a copyist. "He is the father of industrial education in this country," as a copyist.

Dr. Stewart said that Booker T. Washington copied his ideas of industrial training from a lengthy letter by Frederick Douglass to Harriet Beecher Stowe on the subject.

### Abolitionists

White abolitionists in the north received scant consideration from the Rev. Mr. Stewart in his address. He referred to them as individuals who were opposed to slavery because as an institution it was impractical in the colder sections of the country.

### Dr. Bragg On Payne

The Rev. George F. Bragg, Jr., rector of St. James P. E. Church, whose subject was, "Daniel Alexander Payne," declared that there would be no A. M. E. Church today had not Payne lived.

Payne's contribution to the country, he said, was the eternal campaign for an educated ministry and against politics in the pulpit.

Payne was styled a "crucifier of ignorance," and the Rev. Mr. Bragg read a letter from Payne to Booker T. Washington in which the former declared that one-third of the Baptist and Methodist ministers of the south were neither intellectually nor morally qualified for the positions they held.

## Ask Whites To Pick Best Former Slave For Ga. Monument

SPARTA, GA.—Linden S. Ingraham, head of the Sparta Agricultural and Industrial School, here, has asked the white people of the community to help pick the most worthy ex-slave to be commemorated in a \$50,000 monument building here.

It is also proposed to erect an imposing statue of the most outstanding ex-slave known to the white people and to place on this monument the names of others suggested by them.

## Negro School Head Seeks Memorial To Honor Race

Sparta, Ga., March 14.—(Special.) Linton S. Ingraham, head of the Sparta Agricultural and Industrial school, and former servant of Alexander H. Stephens and his brother, Linton, has launched a campaign to build a memorial to the former slaves of the south. Ingraham already has built up an excellent school plant near this city and proposes to raise a fund of \$50,000 to erect and equip another building which will stand as a monument to the ex-slaves, living and dead.

It is his idea to erect an imposing statue of the most outstanding negro slave known by the white people of Hancock county on the campus of the school and to place thereon the names of other ante-bellum negroes.

Ingraham's school is under the supervision of county superintendent of schools, C. W. Moran, and it has been named as the county training school for colored children. The school board is considering consolidating smaller negro schools in a radius of several miles if the new building is erected, which will greatly enlarge the enrollment.

## TRACE ANCESTRY OF NEGRO IN RHODE ISLAND 235 YEARS AGO.

New York, April 15.—The assertion often made that Negroes cannot trace their ancestry over a long period of time is contradicted by a report recently sent to the National Association for the Advancement of Colored People, showing that one colored family in Rhode Island can trace unbroken ancestry for about 235 years to about 1692.

The record has been recognized by the courts of Rhode Island in a recent case involving inheritance and shows that Mrs. Lucy A. Niles, whose family name was Sambo, is descended from Samuel and Eunice Sambo who lived in the late 1600's.

The family name of Sambo is the only one of record in the State of Rhode Island, according to the report sent to the N. A. A. C. P.

## OLD SLAVE CHURCH PASSES.

Landmark of Civil War Days at Lee, Mass., Will Be a Garage.

LEE, Mass., May 4 (AP).—"The Old Slave Church," an historical landmark of the town since Civil War days, passed into history yesterday when Martin Mahan took possession of the property, which he will convert into a garage. The property, formerly owned by the American Methodist Episcopal Zion Church, was auctioned off yesterday under a foreclosure mortgage.

An interesting history is attached to the old landmark. It was the gathering place for the slaves and later for the emancipated in the days of Abraham Lincoln and had for its pastor several men who were born in bondage, including the Rev. A. H. Floyd, personal servant to General Floyd of the Southern forces.

Old residents were recalling today the eventful Sunday forty-seven years ago when a split occurred in the congregation under the pastorate of the Rev. C. M. Ackworth, resulting in a battle with axes between the Ackworth and Freeman factions, ending in a draw.



MAY 2 1927

## EX-SLAVE TO HONOR BROWN

Will Join Pilgrimage to Grave of the Abolitionist May 9

At a meeting of the New York Chapter of the John Brown Memorial Association yesterday afternoon in St. James Presbyterian Church, Nos. 59-61 West 137th Street, to recruit members and to complete arrangements for the pilgrimage, May 9, to John Brown's grave at Lake Placid, Charles Lomax, ex-slave and octogenarian, of No. 224

West 130th Street joined the organization, becoming the oldest member.

Members of the local chapter intend making the pilgrimage to the abolitionist's grave in automobiles. They will assemble at 136th Street and Seventh Avenue and will be joined at Saratoga by Negroes from Philadelphia, Camden, Springfield, Mass., and other cities. Clarence Darrow will make the principal address at the grave.

The Rev. William Lloyd Imes, pastor of St. James Presbyterian Church, is President of the local chapter, and Albert E. Hampton, Secretary. J. M. Green is Chairman of the Pilgrimage Committee.

## Darky Monument

Opportunity Magazine remarks the indifference, with which the press generally received the announcement that one J. L. Bryan, white, of Natchitoches, La., has commissioned Mr. Hans Sauter, white, Baltimore sculptor, to cast for him a bronze statue "to the memory of the darkies of Louisiana."

Contrasted with this was the general protest which went up all over the country when the Daughters of the Confederacy proposed a "Mammy Monument."

Then there were protest meetings and petitions, but no one concerns himself over the Bryan statue.

The situations apparently alike are yet extremely at variance. The mammy monument was to be erected from public subscription by a public or semi-public organization. It was to become a national memorial placed in Washington or some other large city.

Bryan's statue is a private memorial, a conception of his doddering mind, now about to enter its second childhood. It is to be paid for out of Bryan's own funds, which he wants to dispose of before he dies.

If one aged gentleman wants to make a fool out of himself, that's his business, but if a national organization starts to make a fool out of the rest of us that is another question.

FEB 13 1927

## What Would Abe Lincoln Have Been Had the Slavery Issue Never Arisen?

Coincidental with the birthday of Abraham Lincoln, it becomes interesting to speculate as to what his position in history would have been had the issue of slavery never become a dominating political question in American politics. Would he have gone back to store keeping? Would he have been content to pursue the even tenor of his way as a more or less obscure country lawyer? Would he have become merely another figure of ephemeral note in the political life of Illinois, serving inconspicuously in the halls of congress? Or would he have found another issue to bring out the innate greatness that was in the brain and the heart of the man?

These questions have been prompted by three interesting books that recently have come to the desk of The Anniston Star, "The Negro in American Life," by Jerome Dowd; "The Life of Abraham Lincoln," by William E. Barton, and "Horace Greeley," by Don C. Seitz.

Undoubtedly Mr. Lincoln is best known to the world at large as the great American Emancipator. He gave the best thought of his mature life to the solution of the troublesome Negro problem, and in order best to appraise his contribution to civilization it becomes necessary for us to know somewhat of the Negro race, of their antecedents, their inherent characteristics; their life in Africa and on the American continent. Mr. Dowd has been studying the Negro for twenty-five years. He probably knows him better than any other man in the United States, but after discussing him in more than five hundred pages of his remarkable book he has come to the conclusion that, despite all that Mr. Lincoln was able to do for the uplift of the erstwhile slaves, the Negro problem in America has not been solved, and cannot be solved.

In like manner, we may ask if Horace Greeley would have become a national figure if it had not been for the slavery question. He was born with the germ of power within him certainly. Otherwise he would not, like Lincoln, have risen from the plowhandle to a position of great influence as editor of The New York Tribune. He was in the forefront of the anti-slavery issue along with Lincoln, and Mr. Seitz would have us believe that it was due to Greeley's constant prodding that Lincoln was driven to the issuance of his emancipation proclamation, concerning which he was inclined to temporize.

Mr. Seitz pictures Lincoln as a typical politician, temperamentally unfitted for the presidency in a time of national strife, incapable of prosecuting a vigorous war against the South. Because of this Greeley was about to oppose Lincoln for re-election, but he was called to Washington, offered the post of postmaster-general and went back to sing the President's praises. This would seem to indicate that there was something of the politician to both of them. But although Lincoln was assassinated before he was able to redeem his promise to Greeley, the latter ever remained as one of his most ardent defenders.

Those of us who believe in the integrity of the cause of the South will always love the memory of Mr. Greeley for his defense of Jefferson Davis, whose release he helped to secure and for his championship of this section in his campaign for the presidency against Grant. But, at the same time, no one can read Barton's two volumes on Lincoln without coming to the realization that he, too, was a true friend of the South, and that had he lived we might have been spared the nightmare of reconstruction.

Lincoln, to be sure, had his faults; but we love him almost as much for his weakness as for his strength. Mr. Barton is very nearly right in contending that he was a greater American than Washington. He was typical of the best that is within us, and we here in the South realize more than ever today the truthfulness of his great dictum that no nation can survive half slave and half free. We realize that we as a great section of the Union that Lincoln preserved cannot survive unless we free the Negro from the slavery of ignorance, unless we accord him a larger legal justice, and a broader economic independence. Social equality between the races will ever be impossible; segregation will continue best for both races. As long as they live in juxtaposition, however, they will continue interdependent, and what makes for the betterment or detriment of the one will react on the other in kind.

Mr. Dowd has enabled us the better to understand the Negro problem of our own day in his book; Mr. Barton has given us a wonderfully comprehensive view of Lincoln and the problems of his day, a book that will make for more tolerance among the sections; and Mr. Seitz has enabled us to form a better understanding of Lincoln as well as Greeley in the study he has given to the editor of The Tribune.

AN 2 1927

Sixty-three years ago today President Abraham Lincoln issued the emancipation proclamation which caused the shackles to drop from the American negro slave. The act of President Lincoln, a statesman whose fame will endure for all time, was not accompanied by any fuss

When the  
Colored Man  
Became Free

or feathers. There were no long conferences, no fourteen points, no commissions of investigation or other ponderous machinery to ascertain the sentiment of the highbrows of the time on that subject. President Lincoln, in effect said: "Human slavery is wrong. It has no place in a land of the free." And against the advice of those about him, this great humanitarian signed the document that gave the American slaves their freedom.

The courage required to issue the emancipation proclamation can better be appreciated when one considers that only a year or two earlier, before the beginning of the Civil War, the Southern slave holder had the right to come up here and "claim his property" whenever a negro escaped and started for Canada, where he would be safe.

Lincoln's emancipation proclamation was issued at a time when the union of states was threatened with permanent disruption. It was at a time when the fate of the nation was in doubt. It was at a time when foreign nations were lending aid to the South in hopes to divide the nation and weaken the power of the states.

But the immortal Lincoln did not falter. He believed that human slavery was abhorrent and against the teachings of Christianity and civilization. He signed the proclamation giving the slaves freedom with the full knowledge that he was taking a chance of intensifying the hatred that had aroused the South against the North.

Time has proved that Abraham Lincoln looked into the future with perspicacity equal to that of Washington when in his farewell address he counselled the United States against entanglement in European squabbles.

History furnishes no greater act in the interest of helpless humanity than the emancipation proclamation of Abraham Lincoln, which was issued sixty-three years ago today.



# Barbour County

## RECORDS OF SLAVES GAVE PROFITS, LOSSES

### John Horry Dent, Foreseeing Coming Problems, Leaves Barbour Home For Georgia

Negro slaves were human beings, and Alabama plantation owners considered them as human beings and took good care of their physical and spiritual welfare, according to Frank Willis Barnett, feature writer of The Birmingham News, who presents here the sixth article of a series dealing with Alabama farm life in 1840. He bases his observations on John Horry Dent's plantation book.

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BY FRANK WILLIS BARNETT

The writer has never run across any book where as interesting a side-light is thrown on slavery as is found in "Plantation Book 'B'" kept by John Horry Dent, on his farms at Cowikee, Barbour County, Alabama, in 1841.

On page 36 is a list of negroes at Good Hope, his plantation, in 1840, and it may be interesting to give their names and the way they are spelled. Alfred, Betty, Hannah, Affy, Bynah, Tyrah, Nelly, William, Charlotte, Doll, Sillar, Clarinda, Tenah, Nat, Tom, Israel, Phillis, Flora, Grace, June, Bash, Mary, Helen, Vinter, Miley, Sophy, June, Robert, Zack, Rachel, Rose, Paul, Disanna, Tom Bond, January, Jim Pierce, Esther, Dandy, Amy, Sam, Violet, Gib, John, Myrah, Frederick, Jane, Grandison, Jack, Cudge, Jinny, some 53 in all. It is to be noted that only two were set down as having family names as well as given names.

Plough Hands, Zack, January, Bob, Gib, Tenah, Hannah, Violet and Affy, showing that both men and women ploughed. "Effective Hoe Hands," June, Jim, June, Vinter, Clarinda, Esther, Amy, Betty, Phillis, Bash and Miley.

"Non-Effective Hoe Hands, or Half Hands," Nat, Bynah, Tyrah, Dandy, "Old" Jim. Then the following were set apart to special duties: Sary, to cook for field hands; Sophy, to cook for children; John, blacksmith; Alfred, carpenter, and Cudge, shepherd.

All through the book one finds records of the work at which slaves were engaged and even dates are set down on which tools to work with as well as clothing were handed out. Jan. 15, 1841, "Gave four new axes to-wit: June, Vinter, Sam and Gib, balance hands kept axes formerly used." (He sets down a list of farming tools in order and out of order: 12 plough stocks, two new and 10 old; trace chains in order, nine pairs; hames and collars, 11; heel pins, nine; shovels in order, nine; skooters, three new and four old; sweeps, four, all old; clevis and pins, two new and eight old; plough singletrees, 10; one large turning plough, these to be used in 1841, with five sweeps and two skooters to be made.

"Weeding hoes in order, 15, all having been in use one year; grubbing hoes, nine, in order, and one broken. Axes, four new, seven old; spades two (new); cross-cut saw, one, not in good order. Carpenter tools and blacksmiths, one broad ax, one hatchet, two jack plains, two foreplains, one smoothing plain. Chisels of vari-

ous kinds as follows: brace and bit, a full set, in order; one adz, two hand saws, one pannel, and one square; (all in good order). Smith tools, a complete set, and all in order but the tapering bit. Can you beat this for keeping up with plantation, carpenter and blacksmith tools. All of them were listed and to be accounted for by John Brown, the overseer.

#### Kept Up With Slaves

Mr. Dent knew each day just which of the slaves worked in designated fields or at the other occupations assigned them. Everything went on according to a schedule. Planting days were listed as well as gathering ones. If the slaves were not at work in the fields at ploughing, hoeing or picking cotton or gathering corn or pulling fodder on account of weather conditions they were set at other jobs, for instance, March 1, women burning logs in Holder Field, men splitting rails for old cotton fence. March 2, women attempted to burn logs in Holder Field, but found it impossible owing to the wet weather; brought them home and resetting small orchard patch adjoining the yard. Wednesday, March 15, hands employed the greater part of this day in replacing the fences lost and injured by the late freshet. On Monday, March 15, began ditching, and after giving the place and the width and depth of the ditch to be dug, (he writes a half page on the "Advantage in Ditches.") March 29 he tells of how the blacksmith shop was burned, with the loss of all the carpenter and blacksmith's tools, incurring a loss of \$150. He absolves the smith from any blame as he had sent for him to come to the field to fix some stocks. Now follows a recital, however, which sheds a light on the drink question. It is "True Blue" and is headed:

#### Melancholy, Melancholy

"This day Wednesday, Jan. 26, 1842, John with his wagon and team of six mules, in hauling a load of corn from my old place here, procured some liquor from Morrison's teamster Green, whereby he was intoxicated. When he arrived at the creek, instead of leaving his wagon on the side he was, rushes the mules in, wagon and two small boys, who were along to help load the wagon. The creek very high indeed. The result was, the mules six in number perished, and one of the small boys met a watery grave owing to the teamsters being drunk, the other escaped by a miracle."

#### Instruction To Overseers

When Mr. Dent employed an overseer he wrote out instructions for his guidance and they gave a picture of just what was expected of them nearly a century ago on a plantation run on business principles, where nothing was left to chance but a daily schedule was made out as a guide. Only that part relating to the handling of slaves will be copied here.

"First, let us make a few remarks on the management and discipline of the negroes. I conceive this to be the most arduous task of all, as by them and through them all is to be done. They may be termed the main driving of the farm, and when that is defective the rest must go wrong. In the first place, they should be set a fine example of sobriety, industry,

a proper knowledge of business economy, and constant watchfulness on the part of the overseer in endeavoring to detect any crime, negligence, disobedience of orders or anything that may lead to confusion or disagreement of business on the plantation. By so doing it is a visible check on them.

"They are sagacious themselves, watchful and cunning, and like a good sailor, 'knows what his commander is' in a few hours. Well, as soon as they conceive what your disposition is, and your qualities are as a good manager, and they believe your system will be put in rigid operation, half the battle is over. Now and then only, some rascal will stray from the path of duty, more for the purpose of testing your disposition and system, than from any other motive.

"Never let them know that you trust them in doing anything. If other business on the farm should call your attention (for your duty is to be with them constantly while at work.) On your return the work done in your absence should be overlooked and rigidly examined, and if there be any error, or idleness discovered, correction with the whip is your proper alternative. Any offence behind your back, should cause severer punishment than if committed in your presence."

#### Treatment Of His Slaves

While Mr. Dent believed in discipline, he looked after his slaves as is evidenced by the fact that he had them divided off into classes so that those who were not able-bodied could have lighter work, and then two are put down on the superannuate list. He cared for them along the lines done by the better owners in the early forties. They were fed, clothed, shod and cared for when sick not merely because they were property but from the fact that they were human.

It is interesting to note some details observed by him. For example we read June 21, 1841: "Gave out shirts and shifts to negroes this day of cotton osnaburgs purchased of E. & W. Young (Irvington), at 16 cents per yard. Then follows the names of more than a score who received them and the amount each one got. December, 1840, is a record of buying 31 pairs of brogan shoes for his negroes. In 1841 an item shows that 161 yards of cloth costing 30 cents per yard to 32 men and women, 75 yards for men, 71 yards for women, 15 yards for boys. An item shows that a Mrs. Baxley received \$7.10 for weaving 130 yards of cloth for the negroes between November and December.

#### Meal And Meat Allowance

A table May, 1841, shows the weekly meal and meat allowance for families as well as individuals. The single men got one peck of meal and three pounds of meat. It took (nine bushels, two pecks and four quarts of meal, and 65 1/4 pounds of meat for the slaves. There was also a potato allowance.

#### Sick List April-July

The name of each slave on the sick list with the ailment shows that chills and fever got in their work. Many were bilious, dysentery had its victims, several were salivated, a few had sore throats, one had the toothache, quite a few were convalescing while a large percentage were marked

"invalid." Note this entry July 23, 1840. "Sickness making its appearance among the negroes. Tyrah and Nat have been sick for five or six days. Complaint of the former bilious, and latter worms and fever. Robert and Phillis down this day, the former from a bilious attack, the latter in the head. Clarinda also down being bilious. On July 24 Nat went out to work, Tyrah better, but constantly complaining of her stomach, at present giving the elixir vitriol, as she has taken active medicines." He put in a supply not only of medicines, but bought medical books. All through the book one finds items relating to the sick and their treatment.

#### Birth Of Negro Children

This table of births run from 1833 to 1842. It is interesting to note the number born within about 10 years, the dates of their birth, their parents' name (if known) and the names given them. Here are the names of those born: Frederick, Jane, Charlotte, Benjamin, Mary, Flora, Rynah, Grandison, Disana, Doll, Grace, Sophy, Jack, Abigail, Peter, Tamer, Bess, Louisa, Tenah Ben and Patsy. Their names are set down in the order in which they were ushered into the world. Two of them died natural deaths, and one was killed by falling out the wagon referred to under the head of "melancholy." Bash and June had a child born dead. The parents of all the children are given save those of Phillis and Affy. Phillis is credited with three children in the list, Flora, April 22, 1837; Grace, May 25, 1839, and Tamer, March 24, 1841. One was set down on the sick list as being in family way, while another was invalidated from a miscarriage. On March 2, 1841, is this line: "Sue confined last night with a daughter."

#### Dent Moves To Georgia

Walter Wellborn told the writer some interesting incidents about his grandfather who after the War Between the States moved to a beautiful farm between Cave Springs and Rome, Ga., where he spent the remaining years of his life in quiet, dying in 1892. The most significant thing about his change of residence was why the change was made, which was most significant and evidenced the fact that Mr. Dent was not only a systematic and business-like planter, but that he had a grasp of political conditions as well as social changes which had come about because of the terrible struggle between the North and the South. He gave as his reason for leaving Barbour County his lack of desire to live among the slaves who had been set free and his inability to work them.

#### Read Signs Of The Times

Every now and then we Southerners hear of some tale of devotion where the slaves refused to leave their masters and mistresses, and nobody appreciates and cares for them more than your true Southerner, but alas, the faithful "uncles," "aunties" and "black mammies" were in a great minority and the larger part of the freed ones were drunk with their new liberty. It's too late to dig up fires which have nearly gone out, but no one who lived through the

**Business Is Shown**  
To show just how business-like the Barbour County planter was, he divided his slaves into groups (on the same page). Under subdivisions of "Able Male Hands," "Able Female Hands," "Able Half Hands," "Superannuate," and "Children." Under "Able Male Hands" we find Alfred, John, June, June (two of the same name), Vinter, Jim, Sam, Gib, January. Under "Able Female Hands," Betty, Hannah, Affy, Clarinda, Tenah, Bash, Amy, Mily, Esther and Violet. Under "Able Half Hands," Bynah, Tyrah, Israel, Jim, Dandy, Sary, Sillar, Zack, Nat and Tom. Under "Superannuate," Jinny and Cudge. Under "Children," Nelly, William, Charlotte, Doll, Flora, Grace, Mary, Helen, Sam, Clemon, Sophy, Rose, Paul, Disanna, Fredrich, Jane, Grandison and Jack, some 18 in all. On Page 76, is an interesting list, dated February 1841. "Regular



hell of reconstruction days will ever forget it. The bitterness may be gone, but the memory still lingers like a bad dream.

Business and humanity made the great majority of slave owners kind to their slaves and regardful of their welfare, and their conduct during the war showed their love and devotion to the whites, a love too strong to have grown out of continual mistreatment. The changed condition of master and slave at the close of the war would not have been so great had not there sprung up a small percent of "scalawags" in the South and an exodus of "carpetbaggers" from the North. The old plantation left its sweet memories in the hearts of both white and black and might have continued, but for the negroes being misled by designing whites ready to trade upon their credulity in order to use them politically or upon their ignorance to defraud them of any property or monies coming their way. The story of the Freedmen's Bureau and its mischievous propaganda in the North and its misunderstanding of the negro and the Southern whites is only mentioned to give the proper setting to the reason why Mr. Dent turned his back on his home in Barbour County and left behind the slaves who for years had been a part of his plantations.

The Loyal League and the Black Man's Party hindered the good understanding which ought and would have remained between master and slave as each faced new and trying conditions. The negroes were told that the property of the whites would be divided out among them, and small wonder that they were eager to get "40 acres of land and a mule," and be fed by a parental government. The negro yielded to the temptations of politics and ran amuck under bad advice after having citizenship thrust upon him. It was a dark hour for Southerners who had returned to an impoverished land. North and South were ruled by passion and prejudice and it has taken more than a half century to heal the wounds.

#### Immigration Into Alabama

That Mr. Dent used his business judgment to good effect in turning his back on Barbour County is shown by the following data, taken from "Civil War and Reconstruction in Alabama," by Fleming:

"As soon as the war was ended, there was an influx of Northern men and capital into Alabama. Cotton was selling at a fabulous price, 40 to 50 cents a pound, \$200 to \$250 a bale, and the newcomers expected to make fortunes in a few years. They were welcomed by the planters who wanted to sell or to lease their plantations, which, for want of funds, they were unable to cultivate. Gen. Swayne said that in 1866 there were 5,000 Northern men in Alabama engaged in trading and planting. They were sought for as partners or as overseers by those who hoped that Northern men could control free negro labor.

"They wanted to help reconstruct Southern industry, and to show what could be done toward developing the great natural resources of the state. They embarked in large enterprises, and as long as their money lasted, bought everything offered for sale.

Their success or failure was dependent largely upon the negro laborer, who was to make the cotton, and the new planters made extraordinarily liberal terms with them.

"They dealt with the negro as if he were a New Englander with a black skin, and they purchased expensive machinery for him to use. They would not listen to Southern advice, but went as far as possible to the opposite extreme from Southern methods of farming. All suggestions were met with the assurance that the Southern man was used only to slaves and could not know how to work free men. These Northern men meant well, but as a rule were incompetent as farmers and business men. Consequently they failed, and most of them never quite understood the reasons for their failure.

"They knew next to nothing of plantation economy, and the negroes were their only teachers. Most of them were from the West and had never seen cotton growing before. It was almost pathetic to see 5,000 Northerners risking all they possessed upon their faith in the negro and losing. The Northern merchant gave the negro unlimited credit and lost; the planter gave his tenant all he asked for, whenever it pleased him. The farm stock was driven to camp meetings and frolics while the grass was killing the cotton."

This is enough to know that Mr. Dent wisely foresaw that it would take some time for a readjustment between the whites and the blacks so that the latter would be willing to work and live in a way to make them profitable servants. We are glad to know that a better day came and that the two races found a way to live side by side with lessening friction until together they worked out their own salvation each in their own way.

Today if Northerners and Westerners should come to Alabama they would find an opportunity to occupy our lands and farm them at a profit—as so many of them have come to engage in mercantile or industrial lines to their profit. May some of the grandchildren of the 5,000 mentioned by Gen. Swayne and written about by Fleming return to the state, for we believe that by so doing they will have many chances to redeem the fortunes which were dissipated in the latter sixties and the early seventies.

It is impossible to be run over by an auto that carries the newest type of safety bumper. When the emergency brake is applied, a screen of steel chains drops down to within an inch of the ground.

Lowered to safety in a novel bag, fire victims may be placed in an ambulance and rushed to a hospital still completely encased in it.

Charlotte N.C.  
Pres. Standard  
JAN 12 1927

## THE GRATITUDE OF A NEGRO

The negro either gets too much of praise, or else too little. Some idealize him, while others can see no good in him.

We have always had a soft place in our heart for him, because he is associated with our youthful days, and we can form no picture of those days without a dark face appearing in memory's group.

Looking back over nearly sixty years, we see the stately form of one who never failed to find us bread when food was scarce and Richmond was on short rations. Her face was black; yet she moved with the stately dignity of a duchess, and in all her dealings she had the innate refinement that always marks a lady, no matter what her color.

Then I recall old Pascall, by whose side I worked the growing tobacco or wormed it in the fall. His religious experiences thrilled my boyish soul, though I was never sure what were real, and what were imaginary.

Both have passed away; yet in my heart there will always be a warm spot for them and others of their color.

This experience of youth has been more than once neutralized by other experiences in later years after freedom had contaminated many of them.

We recall with shame our gullibility, when listening to some hard-luck story, we lent money that never came back and neither did the borrower; or when, with the same trustfulness of a child, we lent a horse to another colored brother, who disappeared with the horse, and the places that knew them knew them no more forever.

Notwithstanding these lights and shadows in our dealings with the race, we have always loved them, and we always enjoy any story that shows their progress in education, business or moral elevation, and nothing gives us more pleasure than to pass on to our Northern brethren any story that shows their gratitude to the whites of the South who are supposed to grind them into the dust.

Years before the War Between the States a negro man, James McAllister by name, married a woman belonging to the Fuller family, of Fayetteville, N. C. He lived with this family before and during the war, and was very intimate with the son of the family, William Fuller, who after the war moved to New York and became wealthy.

This negro became the owner of a comfortable home and a dray, whereby he made his living. When he died, he left his home and dray to Mr.

Fuller, who invested the proceeds of the sale of the property, \$5,000, in Bethlehem Steel. Each Christmas he distributes the dividend from this stock to worthy old negroes.

This year he gave to 35 of the oldest negroes in Cumberland County, making them happy.

McAllister's will, probated in February, 1923, thus explains his bequest:

"My wife, now deceased, belonged to his (Fuller's) father and mother and it was my pleasure to be with the family during and after the war, and the intimacy that sprung up between them and

Mr. W., then a small boy, has been continued through life.

"When I have been in trouble or needed help, or advice, I knew where to turn, and Mr. Willie never failed me."

This is one of the beautiful touches that pictures the ante-bellum servant and the kind master.

## A STATUE OF JEFFERSON DAVIS IN WASHINGTON

In the North, Jefferson Davis was the most bitterly hated of all the great figures of the Confederacy, and the feeling against him was the most lasting. Now a statue of Jefferson Davis is to be placed in Statuary Hall in Washington, and the North shows no resentment. Could anything show more plainly that the sectional animosities of the past have ceased to endure?

One paper in New York State, the Syracuse Post Standard, makes the following comment which reveals the attitude of the North:

Jefferson Davis, undoubtedly, of all the sons of Mississippi, was the most respected in his own day, has been most venerated since. But when Senator Morrill had set aside this hall for the nation's great he surely never expected that the president of the Confederacy would have a place there. When Robert E. Lee knocked for admission there was protest, although Lee never had a tithe of the animosity that was Davis' portion in the North. Davis personified the Confederacy, which meant the disruption of the Union.

The civil war is now 60 years in history. The hatreds of that conflict have diminished as the actors of it have passed. The proposition to place Jefferson Davis in the galaxy of patriots has met no dissent. When Jefferson Davis shall be placed there the date may be written down as the finale of all hard feelings between North and South.

Numerous other Northern papers in recent years have afforded ample evidence in their editorial expressions that the hatred of Jefferson Davis is a thing of the past, that the most enduring of the old animosities is dead.



# BEECHER'S CHURCH PAYS HONOR TO HIS MEMORY

## Eighty Years After His First Brooklyn Sermon He Is Remembered for Denouncing Slavery—Girl Ex-Slave Recalls Her Auction

**P**LYMOUTH Church, Brooklyn, will celebrate today the eightieth anniversary of the delivery of Henry Ward Beecher's first sermon in that church. The "little slave girl," whose sale by Mr. Beecher in Plymouth Church sixty-seven years ago is described in the following article, will be present at the evening service. Mr. Beecher was succeeded by Dr. Lyman Abbott, who was followed by Dr. Newell Dwight Hillis. The recently installed pastor, Dr. J. Stanley Durkee, will deliver a historical address at the morning service and at night he will speak of the future tasks of Plymouth Church.

By CHARLES STELZLE.

**W**HEN Henry Ward Beecher preached his first sermon in Plymouth Church, Brooklyn, on May 16, 1847—just eighty years ago—he began a ministry that became famous in American history.

No preacher in this country has been more bitterly assailed, but none, probably, had more devoted friends. When Abraham Lincoln was asked, toward the close of the Civil War, whom he considered the greatest of his countrymen, he replied, after a moment's hesitation, "Beecher"—and this despite the fact that Beecher frequently criticized Lincoln severely for his conduct of public affairs.

The son of Lyman Beecher, a leading preacher, reformer and controversialist of his day, young Henry largely inherited his zeal for fighting the battles of the under dog, although he far exceeded his father in his daring and liberality in both theological and political viewpoints and activities.

He was born on June 24, 1818, in Litchfield, Conn. In 1834 he was graduated from Amherst College. Then he attended Lane Theological Seminary, a Presbyterian school in Cincinnati, and in 1838 was ordained in a Presbyterian church in Lawrenceburg, Ind. In 1839 he became the pastor of the Second Presbyterian Church in Indianapolis, where he remained for eight years.

### An Invitation to Brooklyn.

When Mr. Beecher was invited to come to Brooklyn that city had a population of about 60,000. There were thirty-nine churches, only one of which was Congregational. A new Congregational church was to be opened on May 16, 1847, and Mr. Beecher, who was then in the city, was asked to preside and speak. His addresses made a strong impression, containing, as they did, his opinions concerning slavery, war, temperance and other reforms. Two months later he was asked to become the pastor of the young church he had helped to organize.

From the very beginning of his public career, Beecher exhibited the independence of thought that characterized him throughout his life.

Mr. Beecher was called an "abolitionist." As a matter of fact he was opposed to slavery, but was opposed also to the policy of Garrison and his followers who were ready to secede from the Union in order to get rid of slave-holding States. Some years later the Southern Secessionists sought to dissolve the Union in the interest of slavery. Mr. Beecher held that the North shared with the South the responsibility for slavery; that together they could work out this problem, and under the same Constitution.

But his hatred of slavery was pronounced. He fought it openly when it was most unpopular, even in Brooklyn, to do so. Scarcely another preacher in the city dared speak of the evils of the slave system at that time.

### Refused to be Silenced.

Business men who opposed slavery were boycotted. Lists of such champions of the right of human liberty were widely distributed, not only in the South but also in the North. A famous cartoonist pictured Beecher refusing to administer communion to George Washington because he was a slave-holder. But Beecher thundered away in his pulpit, in his publication, *The Independent*, and on the lecture platform against the traffic in human beings.

When Beecher lived in Cincinnati he served as a special policeman, being fully armed, because the mob had threatened to shoot all the free colored people in the city. Later, when he was a minister in Indianapolis, his home became one of the "stations" in the "Underground Railroad," and there he welcomed and gave shelter to runaway slaves who had succeeded in crossing the Ohio River.

It was through his experience and personal contact with the slaves that Mr. Beecher learned, in part, something of the horrors of the slave traffic, although he had personally witnessed its evils in Kentucky. When he came to Brooklyn he determined to demonstrate to his congregation that slavery was not the amiable, patriarchal institution handed down from biblical times which many of them supposed it to be.

He staged a slave auction in Plymouth Church. Indeed, he conducted several such sales. But the most memorable one was that held in February, 1860, when "Pinky," a nine-year-old negro girl (whose father was white), was sold.

An old colored woman in Baltimore had written to G. Faulkner Blake, a brother of one of Mr. Beecher's church members, that her grandchild, who was "too fair and beautiful for her own good," was about to be sold

"down South," and she begged that the child might have her freedom purchased by Plymouth Church. "Pinky," whose original name was Sally Maria Diggs, was taken to Brooklyn for that purpose. On the appointed Sunday she was brought into the church and placed upon the pulpit. The remarkable ceremony began.

The little girl of that day—now a woman of 76—is living in Washington, the wife of a lawyer in that city. She gives some of her own impressions of that occasion:

"I had been brought to Mr. Faulkner's home on the previous evening. Everything seemed so wonderful—the lights of the city, the pretty dresses they tried on me until they found one that suited them, and their great kindness to me.

"The next day I was taken to the big church which was so full of people. I sat on the platform with Mr. Beecher. I remember that I wore one of those large half-circle combs, which pushed my hair back from my forehead. Mr. Beecher took it out of my hair, saying, 'Leave the hair as God made it.'"

Then Mr. Beecher began his wonderful plea. It was intensely dramatic—Mr. Beecher might easily have been a great actor. He assumed the appearance and manner of a slave auctioneer. His usually mellow voice took on the harsh tones of the dealer in human flesh.

"Look at her!" he cried. "What do you bid for her?" And then he pointed out the values of a young female. He spoke of her beauty and her health, her charm.

"Who bids? Who bids?"

The baskets were passed. Nine hundred dollars had been asked for "Pinky." The amount was greatly oversubscribed. Coins and banknotes were thrown onto the platform. Women took off their jewelry and put it into the baskets—rings, bracelets, brooches. Men gave their watches. Rose Terry—afterward Mrs. Rose Terry Cooke, the writer—was in the audience. She threw a valuable ring into the basket. Mr. Beecher took it out and put it upon "Pinky's" finger, saying: "This is your freedom ring."

With the surplus money "Pinky" was sent to school. Her name was changed. She was baptized "Rose Ward"—Rose as a compliment to Mrs. Terry and Ward after Mr. Beecher. Rose Ward afterward became a school teacher and helped to educate the liberated slaves. Later she married.

President Lincoln became much interested in "Pinky's" case. She had been employed by Chief Justice Chase and through him and Mr. Beecher the President heard her story. Beecher frequently went to Washington, sent for by Lincoln, to discuss public affairs. His constant plea to Lincoln was to "free the slaves."

"There is no law by which I can abolish slavery, except as a military necessity," Lincoln always replied.

### Lincoln's Emancipation Decision.

One day Beecher was discussing "Pinky's" case with the President. Receiving the usual reply, he suddenly turned to Lincoln and said to him:

"Do you promise that you will issue a proclamation of emancipation if ever the military necessity shall occur?"

"Certainly," Lincoln replied, "with all my heart."

And now let Mrs. Beecher tell what happened, as reported in an article written by her for *The Ladies' Home Journal* thirty-five years ago:

"One morning, at our home in Brooklyn, after he had read the reports of military affairs, Mr. Beecher was strongly agitated. 'I think that I shall go to Washington,' he said, and gave the usual instructions about the prayer meeting and the correspondence. I am told that he went to the Fulton Ferry and crossed and recrossed several times, as if undecided as to what course to pursue. At length he seemed to arrive at the conclusion that steam could not carry him to Washington fast enough for his purpose. So he entered the nearest telegraph office and sent this message to the President:

"Is there not a military necessity now? Will you keep your promise?"

"Then he returned home and busied himself with church affairs. As the hours passed he became more preoccupied and absorbed, speaking to no one, and answering no question until it had been twice or thrice repeated. When he sat down to dinner he pushed his plate away, untasted. The doorbell rang and a telegram was brought to him. As he opened the envelope his hand trembled visibly. The message consisted of only two words, but they meant the freedom of a race. They were:

"Yes! Lincoln."

"He had given to Mr. Beecher, who had labored so long, so zealously and so eloquently for abolition, the honor of receiving the first intimation of that proclamation which has shed upon this country even a greater glory than the Declaration of Independence."



# "Pinky" Posed by Slave Statue



The picture shows "Pinky," the slave girl, now Mrs. Rose Ward Hunt, posed by the Beecher statue at Plymouth Church beside the figure that represents her at the time she was "sold" at the church.



© Brown Bros.

"The Little Slave Girl" Sold by Beecher.



Slavery - 1927

# DRED SCOTT CASE HID BY MISTS OF 70 YEARS

## The Famous Supreme Court Decision, Denying Rights to Negroes, Was Handed Down on March 6, 1857— Hastened Civil Conflict

SEVENTY years have passed since the United States Supreme Court rendered its decision in the Dred Scott case. The court's opinion—landmark in American constitutional law—handed down on March 6, 1857, not only denied Dred Scott, a slave, his freedom, but went on to declare unconstitutional the Missouri Compromise and all other legislation forbidding slavery in territory under Congressional control. It said that under the form of government existing, negro "had no rights the white man was bound to respect." This decision caused excitement and dismay in the North and strengthened the South.

Dred Scott was a slave belonging to a Dr. Emerson, who was attached to a Missouri army post. Emerson took Scott to Illinois in 1834 and in 1838 to what is now Minnesota—non-slave territory. In 1838 he was again back in Missouri. After several years Scott brought suit against his master's widow in the Circuit Court in Missouri, claiming that his residence in free territory had made him a free man. A jury in the State court decided for Scott, but on appeal to the State Supreme Court the higher tribunal ruled in 1852 that although Scott might have been a freeman in free territory, on returning to a slave State his slave status was resumed.

When Scott was sold to John A. Sanford of New York he (Scott) started a new action before the Federal court in St. Louis in 1853, where, in order to give the court jurisdiction, Scott was described as a citizen of Missouri. The Federal Circuit Court upheld the State court by holding that in cases of personal freedom the Federal court practice was to follow the decision of the highest State court.

The case of Scott vs. Sanford came before the United States Supreme Court in 1854. In 1856 the decision was ready. But it was withheld until March 6, 1857, in other words until after Buchanan's inauguration, to

keep the decision from having any adverse effect upon the Presidential campaign of the Democratic Party. Five of the nine Judges, including Roger B. Taney, the Chief Justice, were Southerners. The court was in a period of constitutional reaction. Where John Marshall had sharply restricted State powers the court was now hedging. The Federal judiciary had hitherto borne no part in the territorial controversies which had engrossed the country for three decades, and this sudden plunge into the heart of the question was due to a sort of revolution within the court itself.

In the Dred Scott case the chief question for the court to decide was whether or not Dred Scott was a citizen within the meaning of the Constitution and whether he had any right standing in the lower courts. It was simply a matter of jurisdiction. The Supreme Court decided that

temporary residence of Scott's master in Illinois and in Minnesota Territory in the course of his official duty and without the intention of changing his legal domicile could not affect the status of the slave. Scott was not a citizen of Missouri in any Constitutional sense and hence could have no standing in the Federal courts. But the Court went further, and in an opinion, written by Justice Taney, said that despite the fact that the Constitution spoke of slaves as "persons held to service and labor," men of the African race in view of their descent from slaves were considered not as persons but as property by the Constitution.

As property they were protected from hostile legislation on the part of Congress by the express guarantees of the Constitution itself, and Congress could no more legislate this form of property out of the Territories than it could any other kind, but must guarantee to every citizen the right to carry this as he might any other property where he would.

This decision upheld the Southern claim and strengthened the South in its opposition, while it called forth a storm of denunciation from the North and the new Republican Party. In its attempt to settle the slavery issue the Supreme Court had apparently hurried the country forward toward the infinitely greater settlement—by arms, the Emancipation Proclamation and the Thirteenth Amendment.

PITTSBURG, PA.

FEB 12 1927

### LINCOLN MEMORIAL MEET.

The United Colored Societies of Allegheny County will do honor to the memory of Abraham Lincoln and Frederick Douglass at a meeting at 8 o'clock Monday evening in the Mt. Ararat Baptist Church, Paulson avenue and Mayflower street. Harry A. Estep will speak on Lincoln, and Rev. Dr. T. J. King, pastor of Ebenezer Baptist Church, will deliver an address on Douglass. Mrs. Annie Hamlet will give the address of welcome, and P. J. Clyde Randall, president, will preside. An attractive musical program has been arranged.

## GETS SLAVE TRADE FACT

### Old Records Disclose Methods And Practices Of Slave Trading

NEW YORK, Mar. 2.—Sidelights on the slave trade in Europe are included in a collection of ancient account books from Italy, France, and England recently acquired for the Montgomery Library. According to the School of Business, it was announced at Columbia University Saturday. Instructions for the capture and disposal of slaves are found in the journal of the Jewish trader, an English slave trader from London to the West Indies by way of the African coast, and the items are dated from July 8, 1722, to April 6, 1729.

"You must be mindful to have your Negroes Shaved and made Clean to look well to strike a good impression on Buyers at whatever place you may have hopes of selling them," is one passage.

### BURKE AND SLAVERY.

Burke's published works include a paper which is an interesting curiosity. It is a plan he drew up for a negro code in the West Indies and sent to Dundas, then Pitt's Home Secretary in 1792. Burke, as is well known, was a strong supporter of the abolition of the slave trade until he was scared out of all his generous senses by the French Revolution. But this document was drawn up when he was still in favor of abolition, for in sending it to Dundas he said it was twelve years old. Most of the supporters of that time were very anxious to keep a clear distinction between the abolition of the slave trade and the abolition of slavery, for they feared that the agitation for the first would be prejudiced if it was suspected of aiming at the second. Some of the leading supporters, it is true, like Fox, made it clear from the beginning that they hoped to abolish slavery as well as the slave trade, but it is significant that in 1807, when Lord Percy introduced a Bill for the gradual abolition of slavery, his only supporter was Sheridan. Wilberforce, while expressing a hope that slavery would disappear in time,

refused to be associated with the plan at the moment. Burke's position was rather different. He believed that it was not much good to attack the slave trade without dealing with the problem of slavery. He argued, therefore, that the two must be abolished together and gradually. "The true origin of the slave trade," he argued, "was not in the place it began at but in the place of its final destination."

In this he and Dundas were in agreement, for at that time Dundas was arguing for a time-limit to the slave trade (in 1792 he proposed that the trade should cease in 1800) with regulation in the interval. Burke therefore sent him his draft scheme, and if Dundas had carried his proposal some such scheme for the gradual extinction of slavery would have been put before Parliament. Burke's proposals have now been republished by Professor Klingberg as an appendix to his interesting survey, published by Humphrey Milford, of the anti-slavery movement in England. Burke took part of his scheme from the Spanish colonies, where there was much more protection for the slave than in the colonies of any other nation. Burke started with the idea that the slaves were incapable of protecting themselves, that it was not fair to leave them to the care of their employers, and that, therefore, the Government must step in and act as their guardian. In each colony the Attorney General was to be "protector of negroes"; and he was to appoint inspectors who were charged with the maintenance of discipline as well as the protection of the slaves. An inspector was to be present at every slave market, and he was to keep a close watch on the conduct of the planters, hear complaints, and, if he thought fit, he could arrange for a slave belonging to a bad master to be sold to a good one. No slave could be given more than thirteen stripes without a magistrate's order. In each district there was to be a clergyman who was to baptize all negroes not belonging to Dissenters from the Church of England, all negroes were to attend service once on Sunday, and the clergyman could punish disorderly conduct with ten blows. There was to be a school at which selected young negroes were to be taught three days in the week, and any who showed great promise might be sent to England to be educated under the supervision of the Bishop of London. Married couples of a certain age and service were to have first one day and then two days in the week to themselves, and every slave of thirty of good character with three children could purchase his freedom at rates fixed by two magistrates. A free negro twice convicted of misconduct



could be resold into slavery. The most curious proposal was one providing that any slave who refused marriage might be punished by his employer "by an increase of work or a lessening of allowance." In this way Burke hoped to get over the planters' fear that the abolition of the trade would mean an exhaustion of the supply of labour. The experience of the plan adopted forty years later for apprenticeship does not encourage the view that Burke's scheme would have proved workable.

## EX-MAID IS GIVEN \$24,000 WAGES, SERVED 47 YEARS

Sixty-Five Year Old Woman  
Told Court Wages Promised  
Were Never Given Her

MAYSVILLE, Mo., April 27.—A life time wage suit for \$80,000 alleged to have been due her for services in the employment of the late Col. H. Clay Duncan, wealthy cattle buyer, ended Wednesday when Sarah Duncan, age 65, was awarded \$24,000 against the Duncan estate by a jury in Judge Guy Park's court. The jury men deliberated more than five hours.

Miss Duncan, according to the testimony, came to the Duncan household when a small child and was left an aged and penniless woman at the death of Colonel Duncan. Through a verbal agreement, she said, she had been offered a stipulated wage but had never received remuneration for services rendered. Upon the advice of friends, she was persuaded to file suit for the pay due her as stipulated in the agreement.

### Case Dismissed Once

The suit was dismissed September 18, 1926 on the grounds that the paper filed by the plaintiff were fictitious and fraudulent. Subsequent to this court order, the aged woman's attorneys filed to set aside the dismissal.

W. M. Fitch, attorney for the Duncan estate filed a motion challenging the jurisdiction of the case. He contended that since the suit was dismissed with the consent of the plaintiff the court had no longer jurisdiction.

Judge Guy Parks of the Circuit Court sustained the motion filed by the plaintiff's attorneys.

Miss Duncan could not be awarded the full amount asked in her suit under the statutes of 1865 which invalidates the compounding interest on money due through verbal contract. The petition was amended reducing the sum from

\$80,000 to \$24,000, the amount claimed to be due her plus simple interest for 47 years.

## Fifth Pilgrimage To John Brown's Grave

The fifth annual pilgrimage of the John Brown Memorial Association to Lake Placid, N. Y., the site of John Brown's grave, is announced for May 7, 8 and 9. Clarence Darrow, the noted criminal lawyer of Chicago, will be the principal speaker on Monday evening at the exercise and musical concert held in Town Hall.

Delegations from New York, Philadelphia, Ardmore, Bryn Mawr, Norristown, Pa., and Springfield, Mass., will go by train and motor, the overnight stop on Saturday being at the Hotel Marshall, Saratoga. At Lake Placid, the headquarters will be at the Taylor Cottage.

Thomas Wyalusing avenue, Philadelphia, is chairman of the pilgrimage committee. Dr. J. Max Barber, president, will preside at memorial services at the grave of John Brown on Monday afternoon. Miss Eloise Uggams, soprano soloist of St. James Church, New York, and Mudge Paris, barytone, a native African, will sing at the Town Hall recital, with welcome addresses from William E. Peek, president of Lake Placid, at the grave, and from John F. White, president of the Chamber of Commerce, at the hall.

A reception at Community Club on Sunday evening, services in Community Church and courtesies on Monday morning of the Lake Placid Club are features of the pilgrimage.

### Friend of Abolitionist Dies at Age of 81

Gerrit Smith Stanton, 81, retired newspaperman and friend of Henry Ward Beecher, abolitionist, died Sunday morning, at his home in Belmore, from pneumonia. He was the only surviving son of Henry Brewster Stanton, direct descendant of Henry Brewster, of the Mayflower, and of Elizabeth Cady Stanton, pioneer suffragist.

He was born in Chelsea, Mass. The family soon came to New York.

## HUMAN SIDE OF LINCOLN.

Despite the numerous books written about Abraham Lincoln and the political and military events in which he was the central figure, it has remained for a woman writer, in the guise of fiction, to give us a revealing portrait of the human side of his character. This has been done with rare vividness and discretion in "Forever Free," styled "A novel of Abraham Lincoln," written by Honore Willsie Morrow and published by William Morrow and Company.

The romance of the story is embodied in the passionate attachment conceived for the War President by a fascinating and beautiful young Southern woman of pro-slavery sentiments, who became a social secretary for Mrs. Lincoln in order to secure inside information to aid the Confederate cause. How the President withstood her wiles andathomed her duplicity is told in such a way as to reveal the simplicity and strength of his character. In the same natural manner are pictured the various members of the Lincoln household, including his faithful but often nagging wife, and the two bright and mischievous boys, Willie and Tad. Striking portraits are given of the devoted and over-burdened secretaries, Nicolay, Hay and Stoddard, as well as the Cabinet members, including Seward, Stanton, Chase, Wells, Blair, besides such outstanding figures of that period as Senator Charles Sumner of Massachusetts and William Russell, the British correspondent of the London Times, who achieved undeserved popular disfavor because of his account of the Union defeat at the battle of Bull Run and was thereafter known as "Bull Run" Russell. All these historic figures are depicted so vividly as to make them seem living personalities.

Much pains and skill have been expended in delineating the character of General McClellan and the influences that contributed to his failure as a fighter, despite his great popularity with the army. The unfailing patience with which the President is represented as bear-

ing with his dilatoriness in meeting the enemy and his insolence toward the commander-in-chief is a tribute to Lincoln's greatness of character and his unselfish desire to preserve the Union and crush rebellion through any instrumentality which promised those results.

The mental struggles on the part of the President and the confusion caused among the cabinet members preceding his determination to issue the Emancipation Proclamation are set forth step by step, as dictated by the march of events. Mr. Lincoln was represented as revealing his intention to Senator Sumner, in response to a question as to what move he had planned, in a rather matter of fact manner, which provoked such an enthusiastic outburst from the Senator, that Lincoln himself was affected by it. He nevertheless declared that the North was not ready for emancipation and that it would damn his political future, for which he was inclined to be grateful. "But," he argued, "it's the next military step in the saving of the Union."

Several colored characters play their part in the course of the story, including Zeb, an escaped slave who shot himself in General McDowell's camp in the presence of Lincoln, sooner than be returned to slavery under the Fugitive Slave law, which at that time the president insisted be enforced. Then there was Lizzie Keckley, the colored mantua maker, who had bought her own freedom, and fitted garments for the mistress of the White House and at the same time furnished her with secret information of conspiracies against her husband. Jinny, a slave in the service of Miss Ford, the Virginian spy at the White House, helped in securing this information and finally gave her life to save Mr. Lincoln from an assassin's bullet at the Soldier's Home Cemetery. Some of these colored characters are represented as using correct English, while the others said "dis" and "dat," which shows uncommon discrimination on the part of the author.

"Forever Free" is a rattling good story of the Rebellion period as seen in and about the White House, told with sym-

pathy and understanding, which seems to will take away an impression of Lincoln cleave pretty close to historic accuracy, as a man and a statesman, who was es- The love element may appear to strain sentimentally human in his personal relations the probabilities, but some latitude must as he was sagacious and farsighted in be allowed for fiction in a work that is political affairs. Those who read it avowedly a novel.



Slavery - 1927

Athens, Ga., Banner Herald

MAR 6 1927

## Finger Of Death Touches One Of Athens' Most Interesting Characters As "Aunt Mary" Hardin Passes Into The Vale

By Guy C. Hamilton

Athens lost one of the most interesting old negro characters in the state yesterday, when "Aunt Mary" Hardin, 97, slave of the old Hardin family and body servant of the sweetheart of John Howard Payne, passed away at her home on Reese avenue. "Aunt Mary" had served the family at their residence on Hancock avenue during the early part of her life.

When the family of Col. Edward Hardin moved to Athens from Savannah about 1871, she became the personal slave of Miss Mary Hardin, and took the name of her mistress. She served as house girl for nearly 50 years, until the death of Miss Hardin in 1887.

During this time she frequently saw John Howard Payne on his visits to the Hardin home, and remembered him vividly until the day of her death. Years later she experienced the stirring days of the Civil war and after the Emancipation of the slaves lived in a little cabin in the rear of the home, continuing in the capacity of house servant.

Soon after the death of Miss Hardin home, Edward Hardin died of the city, and had gone to live at the house of her son on Reese avenue at the time of her death. The funeral services will be conducted from the Hill street Baptist church, of which she was a faithful member.

According to a cousin of the family, who now owns the old Hardin home, Edward Hardin grandfather of "Aunt Mary's" mistress, had served in the Revolution as one of Marion's men, and had moved to Savannah at the termination of the war for independence. Her father was reared in that city. Miss Hardin was born in 1811, and at the age of 10 moved to Athens. Her father, Edward Hardin, Jr., became a teacher in the Lumpkin Law School and was a senior trustee

of the University when he died. When Payne came to Athens in the early thirties to investigate the Cherokee Indian situation for a New York newspaper, he was a guest at the Hardin home. Col. Hardin later took him to an Indian encampment near Chattanooga for him to investigate the condition of the Indians there. He was arrested by the authorities, who suspected him of ulterior motives and it was only through the influence of Col. Hardin with Gov. Troup that he was released. He was a guest of the Hardin's for three months after his release, and Miss Hardin would frequently play the song, which he had composed, for him while he stood beside her at the piano.

He later died in Africa, where he had been sent in the government service, and never married the girl whom he loved. The body was later returned to America. "Aunt Mary" and the darkies on the place remembered him for his generosity, and the frequent presents which he gave the slaves.

### SOUTHERN STORIES

Rev. Dr. Henry M. Wharton has been requested to compile the stories and sayings of the colored people of the south, as far as they may be gathered from all sources.

Dr. Wharton having been born in Culpeper county, Virginia, in the year 1840, his father a slave owner, was reared among the colored people, and is, therefore, familiar with their "dialect." He is the compiler of the "War Songs and Poems of the Southern Confederacy," and is at this time one of the officers of the United Confederate Veterans.

It is his request that any reader of this notice, who can recall any story or saying of the colored people of the south, will kindly send it to him.

His address is 224 West Lafayette avenue, Baltimore, Md.

GRAPHIC

Greenwich Conn.  
MAR 11 1927

## DRED SCOTT CASE

Famous Supreme Court Decision,  
Denying Rights to Negroes

Seventy years have passed since the United States Supreme Court rendered its decision in the Dred Scott case. The court's opinion—a landmark in American constitutional law—handed down on March 6, 1857, not only denied Dred Scott, a slave, his freedom, but went on to declare unconstitutional the Missouri Compromise and all other legislation forbidding slavery in territory under Congressional control. It said that under the form of government existing a negro "had no rights the white man was bound to respect." This decision caused excitement and dismay in the North and strengthened the South.

Dred Scott was a slave belonging to a Dr. Emerson, who was attached to a Missouri army post. Emerson took Scott to Illinois in 1834 and in 1836 to what is now Minnesota—non-slave territory. In 1838 he was again back in Missouri. After several years Scott brought suit against his master's widow in the Circuit Court of Missouri, claiming that his residence in free territory had made him a free man. A jury in the State court decided for Scott, but on appeal to the State Supreme Court the higher tribunal ruled in 1852 that although Scott might have been a freeman in free territory, on returning to a slave State his slave status was resumed.

When Scott was sold to John A. Sanford of New York he (Scott) started a new action before the Federal court in St. Louis in 1853, where, in order to give the court jurisdiction, Scott was described as a citizen of Missouri. The Federal Circuit Court upheld the State court by holding that in cases of personal freedom the Federal court practice was to follow the decision of the highest State court.

The case of Scott vs. Sanford came before the United States Supreme Court in 1854. In 1856 the decision was ready. But it was withheld until March 6, 1857, in other words until after Buchanan's inauguration, to keep the decision from having any

adverse effect upon the Presidential campaign of the Democratic Party.

Five of the nine Judges, including Roger B. Taney, the Chief Justice were Southerners. The court was in a period of constitutional reaction. Where John Marshall had sharply restricted State powers the court was now hedging. The Federal judiciary had hitherto borne no part in the territorial controversies which had engrossed the country for three decades, and this sudden plunge into the heart of the question was due to a sort of revolution within the court.

In the Dred Scott case the chief question for the court to decide was whether or not Dred Scott was a citizen within the meaning of the Constitution and whether he had any rightful standing in the lower courts. It was simply a matter of jurisdiction. [was-5 Congre nado

The Supreme Court decided that the temporary residence of Scott's master in Illinois and in Minnesota Territory in the course of his official duty and without the intention of changing his legal domicile could not affect the status of the slave. Scott was not a

tional sense and hence could have no standing in the Federal courts. But the Court went further, and in an opinion, written by Justice Taney, said that despite the fact that the Constitution spoke of slaves as "persons held to service and labor," men of the African race in view of their descent from slaves were considered not as persons but as property by the Constitution.

As property they were protected from hostile legislation on the part of Congress by the express guarantees of the Constitution itself, and Congress could no more legislate this form of property out of the Territories than it could any other kind, but must guarantee to every citizen the right to carry this as he might any other property where he would.

This decision upheld the Southern claim and strengthened the South in its opposition, while it called forth a storm of denunciation from the North and the new Republican Party. In its attempt to settle the slavery issue the Supreme Court had apparently hurried the country forward toward the infinitely greater settlement—by arms, the Emancipation Proclamation and the Thirteenth Amendment.—New York Times.

## PATRICK HENRY OWNED SLAVES, RECORD SHOWS

Danville, Va., Feb. 18.—Despite Patrick Henry's well-known views on liberty, he owned 10 slaves in Halifax county in the year 1800.

This has been revealed through the perusal of an old tax book of Halifax county now in possession of James H. Green of this city, which gives the receipts from hundreds of landowners during that year.

The entries made against Patrick Henry, who lived in that county in the year named, offer a commentary on taxation of that day and produce a warning for "the good old days."

Patrick Henry owned nine men and one woman, the record shows, all being entered as "black tythes" and bracketed with four horses, his tax to the state on all being \$4.48.

Following is the entry made:  
To county and special levies \$4.23  
9-1 black tythes, 4 horses... 4.48  
600 acres of land... 4.87  
6 1/2 acres (Dorothy Henry)... .08  
100 acres (Dorothy Henry)... .24  
Special levy, Henry estate... 1.44

Total .....\$15.34

## GETS SLAVE TRADE RECORD

Columbia Acquires Old European Account Books.

Sidelights on the slave trade in Europe are included in a collection of ancient account books from Italy, France and England recently acquired for the Montgomery Library Accounting in the School of Business, it was announced at Columbia University yesterday. Instructions for the capture and disposal of slaves are found in the journal of the Judith Snow, an English slave trader from London to the West Indies by way of the African coast, and the items are dated from July 8, 1722, to April 6, 1729.

"You must be mindfull to have your Negroes Shaved and made Clean to look well to strike a good impression on Buyers at whatever place you may have hopes of selling them," is one passage.

Another item is a set of accounts of the Papal States in the sixteenth, seventeenth and eighteenth centuries, which have considerable historical value. Still another consists of the accounts for Napoleon's proposed invasion of England, and dates from 1798 to 1801.



## MEMORIAL TO NEGRO

Grandchildren of Former Owners Honor  
Sampson Avery  
GREENSBORO, ALA., Feb. 25.—Special to The Advertiser.—There was recently placed in St. Paul's Episcopal church of Greensboro a memorial to an old negro man by the grandchildren of his former owners. This memorial was not put in because Sampson Avery had been the faithful servant of St. Paul's for 70 years; but by reason of his loyalty to his mistress in very trying times. So the inscription on this memorial reads: "To the glory of God, and in loving memory of Sampson Avery, a faithful servant."

*Journal*  
WILMINGTON

DELAWARE

FEB 11 1927

## NEGROES TO HONOR LINCOLN, DOUGLAS

A Lincoln-Douglas celebration will be held at 8 o'clock this evening at the Thomas Garrett Settlement House, Seventh and Walnut streets, under the auspices of the Independent Citizens' League.

An address on Abraham Lincoln will be made by Emory Smith, secretary of the Alumni Association of Howard University, Washington. Rev. J. R. Brown will talk on "Lessons from the Life of Frederick Douglass." "A Sonnet to Douglass" will be read by Donald Grinnage, and a short sketch of his career will be given by Mrs. J. B.

Stubbs. The Gettysburg address will be delivered by Miss Julia Benjamin.

Musical selections will be played by Mrs. Anna Grinnage and James R. Colburn, with Mrs. F. T. Jamison at the piano.

## FOUGHT WITH REBELS IS HONORED IN DEATH

MONROE, Mo., April 6.—Colored and white persons paid high tribute to "Uncle Joe" Peyton, when he was buried here. He was noted for having served in the Confederate Army, fighting against the Federal forces in the civil war that were trying to free him.

A number of white persons traveled hundreds of miles to be at the funeral of this true man of the old South. Among the well-known whites that were present at "Uncle Joe's" funeral were Mr. and Mrs. T. M. Boulware and Miss Mary Boulware, wealthy residents of Cambria, Ia., and H. A. Nickell of St. Louis. They were former residents of the town, and before moving away, arranged for "Uncle

Joe" to be cared for in his declining years.

During the civil war "Uncle Joe" alternately served in the Confederate ranks or in the Southern Military hospitals. He was a unique figure at Confederate reunions.

NEW YORK  
HERALD

APR 3 1927

## Former Slave Fought With Confederate Army

'Old Marster's' Family Travels  
Many Miles for Funeral of  
'Uncle Joe' Peyton

MONROE CITY, Mo.

White persons paid a remarkable tribute to "Uncle Joe" Peyton, former slave, when he was buried here. Some of his "marster's folks" traveled hundreds of miles to be present at the funeral. Aside from his loyalty to the family that owned him in slavery days, the old Negro also was noted for having served in the Confederate army, fighting against the Federal forces in the Civil War that were trying to free his race.

Among those who traveled here to attend "Uncle Joe's" funeral were Mr. and Mrs. T. M. Boulware and Miss Mary Bird Boulware, wealthy residents of Cambria, Iowa, and H. A. Nickell, of St. Louis, descendants of the old Negro's ante-bellum master. They were former residents of this town and, before moving away, arranged for "Uncle Joe" to be cared for in his declining years.

During the Civil War "Uncle Joe" alternately served in Confederate trenches or in Southern military hospitals. He was proud of the fact he fought for the South, and was a unique figure at Confederate reunions.

## Ex-Slaves Parade With Confederate Vets At Reunion

Tampa, Fla., April 14.—As the five mile line of the United Confederate Veterans' grand parade, closing their thirty-seventh annual reunion, filed through the business district early this afternoon, a tradition of the old fighters' annual gathering fell.

The tradition was built around their heretofore variable prac-

tice of marching in military formation behind the flag of the Confederacy. The length of the line of March was so long that they from attempting that effort, and they contented themselves with greeting to the cheering throng that lined the walks, from the windows of automobiles.

### Ex-Slaves in Line

General J. X. Foster, of Houston, Texas, commander-in-chief, in a truck loaded with ex-slaves and General Felix Robertson, of Texas, only surviving ranking Confederate general and one of Forrest's dashing raiders, divided honors among the leaders of the line in point of applause.

General Robert E. Lee, Jr., a colored ex-slave, who got his name from the gallant leader of the South, was in the parade. He was the bodyguard of the great general and he is honored in the Southland.

NEW YORK  
SUN and GLOBE

FEB 18 1927

## Free Negroes Owned Slaves In Ante-Bellum Days

As Carter Godwin Woodson points out in his "Free Negro Heads of Families in the United States in 1830," very few persons realize that not only were a large percentage of the negroes free before the civil war (one-seventh of them in 1830), but a goodly number of these free negroes in the South owned slaves of their own. Some of them were rich and the proprietors of vast tracts of land, with from ten to 200 slaves on each plantation, says G. D. Eaton in *McNaught's Monthly*.

Woodson shows one negro in Lexington, Ky., worth \$20,000 in 1830. The richest merchant in Macon, Ga., was a free negro. One Thomas Lafon in New Orleans had a half million in real estate; one Cyprian Ricard of the same State paid \$225,000 for an estate with ninety-one slaves thereon. Marie Metoyer of Natchitoches had 2,000 acres and fifty slaves, and Charles Rogues of the same place owned forty-seven slaves. Martin Donato of St. Landry had 4,500 arpents of land and eighty-nine slaves and personal property worth \$48,000.

Jehu Jones was the owner of one of the best hotels in Charleston and \$40,000 in other property. Woodson reports a negro in St. Paul's Parish, also in South Carolina, as having 200 slaves in 1857. It is reasonably safe to say that 40,000 free negroes owned nearly 100,000 slaves. Woodson shows that of 800 free negroes in Charles-

ton 130 of them paid taxes on 890 slaves.

Woodson relates an amusing incident of a Charleston negro who bought himself a wife and sold her at \$50 profit because she would not behave herself.

Augusta, Ga. CHRONICLE

MAR 16 1927

## MEMORIAL PLANNED TO SLAVES OF THE SOUTH

Working in Augusta on the project of building a memorial to the faithful slaves of the South, L. S. Ingraham, of Sparta, principal of the Sparta Agricultural and Industrial institute, is at the Haines institute here for a few days, striving to get aid in his work. Ingraham was educated by Alexander H. Stephens, the vice-president of the Confederate States of America and he presents an interesting story relative to his career, being now 72 years old.

The story of his life and his work follows:

Linton Stephens Ingraham founder and principal of Sparta Agricultural and Industrial institute, at Sparta, Ga., who was principal of the colored public schools for ten years was imbued and still so that industrial and agricultural education was a great factor in the uplift of his race. He and his wife were so imbued with the idea that they agreed to sell their home at Rome, Ga. Ingraham with the consent of his wife went to his native home Hancock county, and purchased a part of Judge Linton Stephens plantation who was a brother of the late Alexander H. Stephens.

In the early seventies, Ingraham as a young man walked from Sparta to Crawfordville, Ga., with a crocus sack on his back containing all the wearing apparel he had in the world. He was hired to work on the farm at \$10 per month. He was not there long before he met the late Governor Stephens, who after talking a little while extended him an invitation to come in and take lessons under him at night.

### Obtained Education.

Ingraham eagerly availed himself of this fine opportunity to obtain an education. Mr. Stephens, although was a very busy man, but always found time to hear his recitations. Ingraham said that he recited his lessons in the presence of Gov. Joseph E. Brown, General Toombs, Gov. Herschel V. Johnson, General Gordon, and many of Georgia's noted characters. It was Gov. Stevens, who inspired him with the idea of becoming a teacher. He secured the first school for him at Raytown, Ga., in 1875. General Toombs at one time spoke disparagingly of Mr. Stevens trying to teach a negro, but Mr. Stephens said "Ingraham has showed himself so apt that he was encouraged to do more for the education of the negro." He later on sent him to Atlanta university where he was educated with Mr. Stevens' aid.

Principal Ingraham founded Sparta Agricultural and Industrial in-

stitute after years of hardship and struggles. He found some friends at home who encouraged and gave him some aid. Later he went north and sought help. He went to Massachusetts. In the city of Boston he told the story of his life; once a slave, and in spite of that, has become an educated man. The story was hard to believe, but year after year he continued to go until now he has interested some of the most substantial people of the East. Mr. Robert Winsor, president of the Kidder, Peabody a large banking house of Boston, and Wall street New York city. Mr. Winsor is now stopping at the Forrest Ricker hotel, here in this city. It was he, who gave the first hundred dollars to start the work at Sparta.

Ingraham now has a noble scheme in mind to erect a monument in the form of a memorial building in memory of the faithful slaves, who were there to the white people of the South in the days of slavery. The idea is to help enlighten the offsprings of these old slaves who are still here in the South.

To the many friends whose eyes may fall upon this appeal from one who is interested in the progress of this race, and the bettering of the conditions of the colored people in the South, contributions may be sent to Linton Stephens Ingraham, Sparta Agricultural and industrial institute, Sparta, Ga.



Slavery-1927.

## THE LINCOLN DOUGLASS PETITION TO CONGRESS

LINCOLN-DOUGLASS PETITION TO THE HOUSE OF REPRESENTATIVES OF THE UNITED STATES CONGRESS, PRESENTED BY THE NATIONAL LINCOLN-DOUGLASS COLORED AMERICAN CONFERENCE, FEBRUARY 14TH, 1927

Same Presented to U. S. Senate—Printed in Congressional Record  
THE HONORABLE MEMBERS OF THE HOUSE OF REPRESENTATIVES:

For a long time, Colored American citizens of the United States have been especially denied civil and political rights, in violation of Section 1, Article XIV of the Amendments to the Federal Constitution, which states that no State shall "deny to any person within its jurisdiction the equal protection of the laws."

These civil and political disabilities imposed upon our people have increased as we have receded from the Civil War, a war brought to the happy consummation of freedom and civil equality by President Lincoln, the Emancipator, and Frederick Douglass, the colored Abolitionist,—they have increased although we have made great progress in many directions.

Chief among these disabilities is the wholesale disfranchisement of millions of our people, who are without vice or vote in the selection of their representatives to the Federal and State legislatures, which they are taxed to support.

Deprived of the ballot and unable to register their will at the ballot box, they have become the prey of lawless men and communities, and frequently the victim of mob murder.

Our people live in a state of uncertainty and dread in many communities, due to the fact that the corrective power of Congress to enact remedial legislation has thus far failed to materialize.

If the government of the United States was one-sided at and after its creation in 1789, in so far as it related to people of color, most of whom were held as slaves at the time, by the enactment of the 13th, 14th and 15th Amendments to the Federal Constitution, its one-sidedness was corrected and national practices for a time squared with national professions and pretensions.

The Union had been defended by many Brigades of colored soldiers, enlisted by President Lincoln, recruited by Frederick Douglass, saviours of the Republic, and the great political leaders of the period, rounded out the Federal Constitution in such manner as to make it conform to the principles set forth in the Declaration of Independence, which they with Lincoln and Frederick Douglass thus retrieved. They established the rights of all men and fixed the power to enforce them.

It is to this power that we appeal.

As we have grown and strengthened our material interests and become a substantial element of the tax payers—as we have fought and practically destroyed the ignorance and illiteracy forced upon us by slavery—as we have become more valuable to the industrial activities of the nation, we find our civil and political rights ruthlessly invaded, and instead of being citizens with rights, equal to those enjoyed by all other citizens, we are treated as colonial subjects of an arrogant autocracy. Segregation of Colored employees within the Federal Civil Service at Washington is an illustration of this point.

The laws enacted by several of the States, providing for separate accommodation for colored Americans upon common carriers, were enacted many years ago, and no amount of judicial juggling with this measure will convince any fair minded person that it does not abridge the privileges and immunities of Colored men and women, and that they were not designed to humiliate, embarrass, insult and degrade those among us who must travel either upon business or pleasure. Our voteless condition in many communities has resulted in inadequate appropriations for public school education, and a great disparity in these appropriations between the white and colored people—very greatly to the advantage of the former. We do not begrudge a single dollar appropriated for the education of white youth. Were it in our power we would greatly increase these outlays; but recent investigations of the systems of public school education in several of the States have resulted in disclosing the fact that a disfranchised people cannot protect their rights.

Municipal betterments and sanitary precautions, which today are regarded as imperative to the health and progress of modern communities, have a strange way of avoiding the residential sections in which large numbers of colored people dwell, own property and pay taxes thereupon for the benefit of all. This also is due to our weakened political position, following general disfranchisement and our exclusion from the authorized forums of legislative debate. Virtual slavery for Colored Americans, slavery of a most brutal kind, actually disgraces our Country today, in the form of peonage and forced labor, as another result of the weakened position of a voteless element. Whole families are actually sold into slavery on the pretense of debt.

Our people have been lynched without trial—lynched after trial and acquittal, so long that lynching has here become a chronic social disease, casting a stain upon the Nation throughout the world. The perpetrators of these

crimes almost universally go unwhipped of justice—another illustration of the lawlessness which is easily maintained against a voteless people.

Our inability in many communities of the country to enjoy the common recreational facilities freely accorded to all other people is not democracy, nor do these practices square with the amended spirit of the Federal Constitution, which aims at equality, and which is buttressed by the words "rights, privileges or immunities."

We make no partisan appeal to any political party in Congress. Among the signers of this petition are men allied with all political parties, and to all political parties we appeal to give this petition a respectful hearing to the end that Congress will carry out its duty to provide Republican forms of government in every State of the Union, and forbidding civil denials or distinctions for race or color in Federal domains or under Federal jurisdiction.

To these ends and in honor to the memories of Abraham Lincoln and Frederick Douglass at the natal anniversaries of these noble servants of the Republic, we do petition Congress for legislation

(a) To reduce state representation in the Federal House in proportion to adult disfranchisement.

(b) To forbid denial of accommodation or segregation, by or for race or color, in interstate carriers and in all public places and facilities in federal property or in other federal domains.

(c) To more quickly detect and more adequately punish the crime of peonage.

(d) To make mob murder and lynchings a federal crime and, finally,

(e) To refuse to seat those elected under conditions of disfranchisement because of race and color.

The passions of the Civil War have long since been outlived. A new generation of white and colored men are now working for the upbuilding of the Country, and this work will be greatly aided by establishing in every community the law of even handed justice, and by abolishing the evils and injustices which our people suffer and which we have herein set forth

## ABRAHAM LINCOLN:

### A Savannah River Negro

JAN 23 1927

K. GAMBLE

For many years travelers on the Savannah river have noticed, if their eyesight were keen, a flat-topped little hut built on a knoll rising from the Carolina shore of the Savannah river. This knoll, directly across the river from Fort Jackson, was raised during the Civil War by the Confederates for a gun foundation and a cannon or two were mounted there. On either side and in back stretched the marshes, in front flowed the Savannah river at probably its widest point, the lower conjunction of the Savannah and Back rivers.

It was on this spot, impossible to reach except by boat, that Abraham Lincoln, colored, a unique character of the Savannah river, many years ago built his little hut with the timbers of a wrecked cotton barge. Old Abe was a gleaner of the river, a catcher of the drift wood and logs strayed from the sawmills above. These he split and sawed and chopped into stove lengths, each Saturday carrying his weekly accumulation to the East Broad street public dock to sell to wood peddlers. In spite of old age few men along the river could equal the quantity of wood Abe would split and saw in the course of a week. Blessed at birth with an unusually strong constitution and acquiring later tremendous physical strength, Abe in his old age retained these assets to a remarkable degree.

Like most old darkies Abe never knew his age. He remembered that he was a man grown, with two children, at the beginning of the Civil War. When freedom came he took as his own the name of his deliverer and strayed away from the South Carolina plantation, liv-

ing here and there through North and South Carolina, usually founding a family and then wandering away alone to newer fields. About 1880 he reached Savannah, secured work as a fireman on a towboat and for twenty years helped make the steam that towed ships from many ports to and from their docks. By 1900 Abe was an old man, still sturdy and strong but too old for the strenuous work of firing. It was then that he built his little hut on the lonely knoll two miles below the city.

Topped with a Minky crop of white wool and with a skin as black as the Tar Baby that Br'er Rabbit, to his regret, kicked in the stomach, Abe might have personified the old time plantation negro "uncle." His usual apparel was a shirt and trousers, the latter upheld by a "one-gallus" suspender, and a battered old beaver hat green with age. Very seldom were Abe's huge, flat feet confined in shoes. He kept his head covered summer and winter but it took an unusually cold day to induce him to cover his feet.

A dollar or two a week was suf-

ficient to keep the wolf from Abe's door. Corn bread and a little white meat, with catfish from the river, enabled him to do ten hours' hard work a day. Once though, Abe had a stroke of good luck that would have enabled him, if he wished, to buy more expensive rations. A negro longshoreman had fallen into the river and drowned, the swift current carrying his body away. Several days later the body rose and was found floating in the river by Abe, returning home from his Saturday wood selling expedition. A heave and a tug and the corpse was in the boat, the prow was turned toward the city and Abe was

on his way to collect the customary ten dollars' reward from the coroner's office. Upon arriving at the city Abe's disappointment was great on finding the coroner's office closed until Monday morning. Here was a quandary indeed, a perfectly good dead man laying in his boat under a strip of canvas and no one to pay the reward. But the puzzle was quickly solved. Abe returned to his boat and rowed for home, carrying back with him the ten-dollar corpse. Arriving at his hut he carried the body in, stowed it but he carried the body in, stowed and early Monday morning again made the trip to the city, collecting in triumph the fee. Abe was taking no chances on anyone stealing his corpse, not when it had a market value of ten dollars.

Ghosts of the dead were powerless to disturb Abe's sleep. Under his back window were buried the bodies of two of his wives, old women who for a time had shared the loneliness of his knoll. Abe probably never heard of embalming; his method was easier and much more inexpensive. When death overtook his better half he merely dug a grave beneath his back window and through the window into the grave dropped the body of his spouse. A few minutes spent in shoveling back the earth and the job was done. The second wife followed the first, out through the back window and into the reopened grave, just a few inches of earth separating her body from that of her predecessor. Perhaps if Abe had dug the original grave deeper he would have taken unto himself a third wife, but the fact remains that no further wives disturbed his solitude.

The toughness of old Abe's hands, horny and calloused from more than a half century of toil, was proverbial along the waterfront. When Abe needed a light for his battered old pipe he never reached for a match. Instead, he picked up a glowing coal from his fire and leisurely started his cut plug burning. Once, on a dare, he allowed a sharp-toothed little terrier to chew on his unprotected hand for a minute or more, even, according to witnesses,

lifting the dog off the ground solely by its grip upon his palm.

Abe's Indian like indifference to pain was well shown on one occasion. While a fireman his index finger in some way became caught in a cog wheel and was literally chewed to pieces from the fingertip to the middle joint. Fortunately the towboat was docked at the time and Abe was immediately sent to a doctor. After examining the injured member and seeing that considerable cutting and trimming was necessary, it was deemed advisable to put Abe to sleep for a few minutes. But Abe, as stubborn as one of the mules he had driven in his slave days, refused the humane chloroform and insisted that the work proceed. Finding argument useless the physician finally consented and Abe, without the quiver of a muscle, was an interested spectator while the mangled flesh was cut away, the shattered bone whitened down and the skin finally sewn over the stump. To Abe's mind the amputation of a finger was about equal to paring a finger-nail.

One weak point that old age never conquered in Abe was his love of firewater, either before or after prohibition. Fortunately for his liberty Abe had only two desires when drunk—to yell and sing and to get back to his hut. Pushing off from the East Broad street dock Abe would go rowing down the river



whooping, yelling and singing with his fog-horn voice until the low lying shores echoed and re-echoed. Sometimes at night a late returning negro fisherman, not familiar with Abe's habits, would row hastily for shore to lay concealed in the marsh until, as he thought, the boatload of desperadoes was safely by.

Indirectly, because of whisky, Abe once ran afoul of the law and at the same time proved one staunch feature of his character—loyalty. A

year or two after prohibition tax revenue officials were tipped off that a considerable stock of whisky had been stowed in Abe's hut by a white bottlegger. A trip down the river on the government craft Tybee, a landing at the little knoll, and the tip was found to be true. Old Abe and a quantity of whisky were brought to the city and Abe was locked up. Knowing the old man to be merely a catspaw he was offered his freedom if he would divulge the owner of the whisky. But Abe staunchly refused to tell, even at the price of liberty. After twenty-four hours he was turned loose with a warning and returned to his knoll.

One of the last times Abe was seen so far in the city as Broughton and Bull streets was on the afternoon of the first Armistice Day. For a long time he stood backed against a building, clutching in his hand an ancient carpetbag, and looking widely at the noisy throng of celebrators. Questioned as to his being there the mystery was solved. During the morning a Dafuskie negro returning home had stopped at Abe's place and informed him that "de white folks had gone wild with joy." To Abe that could only mean one thing, that the Yankees had at last been whipped and that slavery was again to be in vogue. Determined to stay a free man Abe had packed his old carpetbag and come to town to catch a train for the North. He was assured that he would remain a free man and rather doubtfully returned to his lonely hut.

The waterfront negroes all clung to the idea that old Abe could not die, that the devil himself would have to come after him. But sad for superstition, one morning a year or two ago, Capt. Lee, of the Carolina ferryboat, found Abe's boat drifting aimlessly on Back river and in the bottom, dead, lay old

Abe. The coroner gave heart failure as the cause of death but the river negroes believe differently. They insist that someone killed him. As one of them expressed it, "Dat Abe Lincoln didn't jest up and die, boss, somebody kill him. Why boss, dat old nigger was too TOUGH to die."

Abe was the last of the picturesque old negroes living at isolated spots along the Savannah river and existing by a little fishing, a little hunting, and the old standby of catching drift wood. There was "Old Lee" who, when a boy, had been sold to the captain of a sailing ship, and who in after years had sailed on every sea and visited nearly every port of the world. There was "Old Sam" who faithfully followed his master through the four years of the Civil War and who, after freedom came, refused to leave him, choosing instead to continue on as his personal servant for many years. Another was "Old Ringey," once owned by an old Savannah family and around whose head still clung the halo of the past. Ringey's old master was long dead but his "missis" still lived, and once a month, dressed in his best, Ringey journeyed to his "missis'" home and

kneeling before her chair received her blessings.

Abe's old hut on the knoll is nearly gone now. Hunters and the like, passing that way, have used the dry timbers for firewood until only a few posts remain. The knoll

still stands as a landmark against the low lying marshes but in all probability it will remain tenantless. There is many a negro who would like to take up life there since Abe is gone but a chill, grim fear holds them back—ghosts. They can't forget the two old women buried there.

## WHITES TO SELECT THE BEST FORMER SLAVE FOR STATUE

SPARTA, Ga.—Linden S. Ingraham, head of the Sparta Agricultural and Industrial School here, has asked the white people of the community to help pick the most worthy ex-slave to be commemorated in a \$50,000 monument building here.

It is also proposed to erect an imposing statue of the most outstanding ex-slave known to the white people and to place on this monument the names of others suggested by them.

BAYONNE, N. J.

FEB 9 1927

The "old-timey" negroes, like their former masters, the Confederate veterans and Southern colonels, are rapidly passing out of the picture. The "befo' de war" negro was honest, faithful and as true as the needle to the pole. He served his master in peace and in war with remarkable fidelity and during the vicissitudes of the war and since has never ceased to be loyal.

Lynchings and several generations of liberated negroes have not destroyed the respect and warmth of feeling felt by the Southern "white folks" for the former slave. He was considered a public asset and his services were prized by those fortunate enough to obtain them.

Soon the last of the former slaves will have to be buried. In another Southern cemetery will be placed the last of former slave holders. And in still a third cemetery there will be a fresh mound for the last Confederate veteran. Then the Old South, with its men and its memories, will be a thing of the past. It made history of which the New South is

proud and it leaves to memory a heritage of splendid achievements.

Even the Yankee abolitionist will mourn the passing of this noble and romantic trio if in his lifetime he has been granted that unusual pleasure of knowing and understanding representative members of the three groups.

ACKSONVILLE, FLA. Times

FEB 20 1927

## Traditions of Negro Slaves Still Prevail

Visitor to Old Butler Home  
Brings Ceremony Back  
Into Usage.

Special to Times-Union.  
BRUNSWICK, Ga., Feb. 19.—An interesting incident brought out today in connection with the recent visit of Lady Alice Butler and Miss Joan Butler of Brent House, Pont street, London, to Hofwyl, the Dent plantation near here, is a graphic illustration of the survival of customs of the Colonial days among the Old South negroes.

Upon the arrival of Lady Alice, the family negroes turned out en masse to welcome her—the only representative of the Butler family to visit the plantation in recent years. The aged ex-slaves of the Butler family, with their descendants, gathered under the great live oaks and never sung except for some member of their old master's family. The event would have drawn a large crowd but for the fact that it was purely a family affair and the negroes, would have resented the presence of strangers.

At the conclusion of the program, the oldest ex-slave, an old man with cottony hair and beard, clasped the hand of the "Young Mistress" and sang to her the farewell song of the Butler boatmen, a weird chant sung more than a century ago when any member of the family left the Hampton Point plantation for the summer home in Philadelphia.

Lady Alice is but one of the many prominent people who have visited this section during the winter season.

Among the most recent arrivals at the Jekyl Island club are J. Pierpont Morgan, who motored from New York, and George F. Baker, another New York financier, who is spending his thirty-eighth season at his favorite resort.

After several weeks on Jekyl Island, the R. T. Crane family of Chicago, with a party of friends, are cruising southward aboard the Cornelius Vanderbilt yacht Atlantic. The party will visit Nassau and will cruise in southern waters.

## CONFEDERATE FLAG DAY

Saturday the sons and grandsons, as well as the daughters and granddaughters of Confederate veterans in Montgomery will have opportunity to contribute to the pleasure of the old heroes. They will have the opportunity to buy Confederate flags, the proceeds from which will be used to pay the expenses of veterans to their annual reunion. Many veterans are now financially able to bear this expense and for a number of years it has been the custom in Montgomery for daughters of the Confederacy to sponsor this method of raising the much-needed fund.

One may pay as much as he likes for his flag. No one is asked to assume any burden in the premises, but all are invited to participate in the plan to send as many veterans as possible to the convention of their living comrades. These annual foregatherings are occasions of rare delight to a set of men who because of their advancing years are not privileged to know many delightful moments. We who are young, and more fortunate in the degree of physical vigor which we enjoy, even though we are poorer by far in the richer treasure of memories, should account it a privilege to lend our support to this happy project.

## Urges Enrollment Of All Confederate In Book of Memory

ATLANTA, Ga., March 7.—(AP)

—An appeal to the people of the south to enroll every one of the 40,000 living Confederate veterans in the book of memory to be kept at Stone Mountain, was issued today by Augustus L. Moore of Lake Charles, La., commander-in-chief of the Sons of Confederate Veterans. Registration prior to April 5, date of the annual convention in Tampa, Fla., is urged.

According to plans now being made, each veteran enrolled will be given a special medal designed by Augustus Lukeman, sculptor of Stone Mountain memorial, at the time of enrollment.



Slavery - 1927

## Amsterdam News Reporter Interviews Mrs. Rose Hunt

By FANNIE POTTER

**M**RS. ROSE HUNT, who was sold as a slave in Plymouth Church in Brooklyn, and who came back to the church as a guest Sunday, is still beautiful. A quiet smile occasionally flitted across her olive face and caused her thoughtful bright eyes to twinkle, as she was interviewed Monday by an Amsterdam News reporter.

"I have not been able to form any impression of New York other than that it's so noisy. I wouldn't live here for anything. I like Washington because it is quiet."

"I have had a lovely time. Dr. Durkee had arranged everything. My trip hasn't cost me a cent and my daughter and I are treated royally at the Hotel St. George in Brooklyn."

"I didn't want to come to New York, as I knew that Dr. Durkee would ask me to speak at his church and I don't like to talk in public. He insisted, however, and, well, here I am."

"What do I think of the youth of today? Youth is improving, but there is room for greater improvement. Oh, I don't like these modern fashions! Those short skirts that show all the limbs! Cosmetics? If women only realized how much better they looked without them! A little bit may improve, but when they paste it on, they look like circus riders. Besides, it keeps them from thinking of worth-while things."

On Monday evening Mrs. Hunt and Miss Hunt dined at Craig's with Dr. and Mrs. Charles A. Butler. Mrs. Hunt knew Dr. Butler since he was a little boy. She remembered only two other colored people in New York and inquired of them with the proverbial eagerness of him who comes back to his home town. She and her daughter left Tuesday for Washington.

The Civil Rights League of Brooklyn sent Mrs. Hunt a beautiful bouquet of flowers.

## HEROINE OF FAMOUS SLAVE SALE FROM HENRY WARD BEECHER'S PULPIT TO TAKE PART IN 80th ANNIVERSARY OF BEECHER'S FIRST SERMON



SALLY  
MARIA  
DIGGS

### SLAVE GIRL SOLD BY BEECHER FROM PLYMOUTH PULPIT IN '60 TO RETURN

'Pinky', Now Mrs. James  
Hunt, Coming To Brook-  
lyn On Sunday



MRS. JAMES HUNT

While president of Howard University, the Rev. Dr. J. Stanley Durkee, now pastor of the famous Beecher's Plymouth Congregational Church of Brooklyn, told the story of "Pinky," the little slave girl who was brought to Brooklyn by Henry Ward Beecher, the famous abolitionist, and sold at auction in a plea for the abolition of slavery.

Dr. Durkee also discovered that this same little girl had since graduated from Howard and is now Mrs. James Hunt of 411 Florida avenue, Washington, D. C. He has invited Mrs. Hunt to come to Brooklyn Sunday, May 13, and enter again the pulpit of Plymouth Congregational Church as a part of the celebration of the eightieth anniversary of the first sermon preached by the man whose eloquence helped set free millions of the Negro race free.

When Mrs. Hunt, as "Pinky" first stood trembling and frightened in the pulpit of Plymouth Church, while Beecher offered her for sale, women wept hysterically, and men tossed jewels and money into the "offering for freedom." She has lived to teach others the fruits of the freedom they later received. She was born Sally Marie Diggs in Port Tobacco, Charles County, Md. Her father was a white man and her mother a Negro slave. When she was seven, her mother and two brothers were sold to slave traders in Alexandria, Va., and she never heard of them again. Soon after that she was sold, with her grandmother and five of her cousins, to a slave trader in Baltimore.

#### How Beecher Found "Pinky."

The grandmother was an enterprising woman. She bought her own freedom with money she had saved and she leased Sally and her five cousins. At the same time Henry Ward Beecher, already having won a reputation in Cincinnati as a champion of freedom for the Negro, was a stirring Brooklyn audiences with his expositions of conditions in the southern slave pens. The story of his activities reached the ears of the Baltimore. Through a friend of Rev. Beecher, Sally's grandmother was able to get in touch with the great preacher and he secured the freedom of her niece.

After her sale had been duly signed "Pinky" was taken to live with a family in Brooklyn. She took the name of Rose Ward, the first name being in honor of Rose Terry, the author, who tossed her ring into the offerings plate at Dr. Beecher's appeal.

Mrs. Hunt was educated privately

but before her grandmother died she returned to Washington, entered Howard University and graduated. Later she married James Hunt a lawyer. She had been a school teacher, and is now a grandmother.



# **FREED SLAVE TELLS OF 'SALE' BY BEECHER**

**'Pinky' Visits Plymouth Church  
Where She Was Auctioned  
and Released in 1860.**

**RECALLS FAMOUS PREACHER**

**Speaks From Pulpit at Celebration  
of 80th Anniversary—Voices  
Gratitude to Congregation.**

"Pinky," who sixty-seven years ago as a little slave girl, was "auctioned off" for \$600 by Henry Ward Beecher and then set free in the pulpit of Plymouth Congregational Church, Orange Street, Brooklyn, came back yesterday as Mrs. James Hunt, seventy-six years old, wife of a negro lawyer in Washington, D. C., and was the central figure at the eightieth anniversary of Mr. Beecher's first sermon in that historic church.

The Rev. Dr. J. Stanley Durkee, the pastor and formerly President of Howard University for Negroes in Washington, who ten years ago "discovered" Mrs. Hunt, delivered reminiscent sermons both morning and evening extolling Mr. Beecher. On the calendar for the day was a facsimile of the bill of sale of "Pinky," in which the name is given as "Pink."

Last evening Mrs. Hunt sat in the pulpit in the same chair in which she had cuddled up when Mr. Beecher, imitating a professional auctioneer of slaves in the South, had offered her to the highest bidder, taken up a collection and, lifting from the collection basket a valuable ring which had been placed there by Rose Terry, the author, had placed it on the finger of the little girl, exclaiming, "Remember, with this ring I do wed thee to freedom."

## **She Tells of Incident.**

When Dr. Durkee presented her to the immense congregation Mrs. Hunt, in a trembling voice, and with the utmost simplicity told of what her liberator had done.

The one-time slave, now an educated woman, stood behind a great bank of flowers given by Harold Anderson in memory of his mother.

"Pastor, members and friends of Plymouth Church, it is with deep emotion that I greet you and congratulate you upon this your eightieth anniversary," said Mrs. Hunt.

"I feel it a great privilege to be with you today, to join you in your celebration and especially to extol the memory of one whose name always seems to be to be the complement of Plymouth Church, Brooklyn—the Rev. Henry Ward Beecher. There can be but a few of us present who will be able to recall Mr. Beecher as he stood upon this rostrum sixty-seven years ago. My own recollection of this time

is very meagre, only one incident standing out in my childish mind. My hair was combed back from my face and held in place with a long, curved rubber comb, such as children wore at that time. Evidently Mr. Beecher had not noticed this before I was put upon the platform, but when he did see it, he came quietly to me, removed the comb and said, 'Never wear anything in your hair except what God has there.'

"The other memorable event seemed not to have impressed me very much, and I am sure that the picture which I now hold of them is the result of repeatedly being told the story.

"As the years went by, however, I came to a full realization of the Christ-like work of Mr. Beecher and his associated, Harriet Beecher Stowe, the Faulkner brothers and others. What great love, what great compassion for their unfortunate fellowmen, redeeming their bodies as another had long before redeemed their souls. And in this they followed that great example inasmuch as they did not defy the law. Such an attitude toward this insidious foe of the nation was the leaven which led to the manumission of thousands, black and white.

## **Deep Love and Gratitude.**

"I am glad of this opportunity to publicly acknowledge that I have always had a feeling of deep love and gratitude toward this church, whose congregation did so much for me. These agents of the Almighty snatched me from a fate which can only be imagined, never known, as my dear mother and brothers have never been heard of by any of our family since that separation sixty-seven years ago.

"These Christians did not stop there, but saw to it that I was given a start on the road to good citizenship. I was sent to school through their willing assistance. I have looked upon all of this as a trust reposed in me, and have ever endeavored to shape my life in keeping with such confidence.

"My lot has been an humble one, but I have tried to help in the lowly places. As a teacher, a wife and a mother, I have tried to exemplify and to inculcate the principles of a Christian life. I have found, as those whom we honor today, that service is the highest expression of love.

"I have been asked for an opinion concerning the future. I am optimistic, for I perceive in each new generation an increasing thirst for knowledge which they are gaining by means of hard work and self development. They are learning gradually and consistently, self-reliance, so necessary to perfect development. I see remarkable successes in individuals in the face of seemingly insurmountable obstacles and these things make me believe that they are but the vanguard of a vast host who will not be left behind in the forward march of civilization.

"It is not likely that I shall ever come back again to Plymouth Church. My first visit here was sixty-seven years ago, and twenty-five years later I was again here in Brooklyn and visited the Rev. and Mrs. Beecher but was not in this church at that time. Now, after a lapse of forty-two years I am here again—most probably for the last time. You can see by this that a trip to New York is a remarkable occurrence in my quiet career. I shall carry a vivid memory of this occasion throughout the rest of my life and shall always love this church for what it has been in the past and for what it is today. I shall remember

with great joy in these times of many changes, that there has been no change in the goodness of these descendants and successors of the congregation of several decades ago. I shall remember with joy that you are pastored by one who is worthy to carry on the work of his distinguished predecessors.

"Thanking you for making it possible for me to be with you today, I wish for you Godspeed, forever and ever in Plymouth Church."

## **Sits in Beecher Pew.**

At the morning service, at which the big church was filled, Mrs. Hunt sat quietly in the Beecher pew, the third from the pulpit on the middle aisle, and just behind the Lincoln pew, where Abraham Lincoln used to sit. On one side of Mrs. Hunt was her only child, Miss Eva Hunt, who accompanied her mother up from the Capital, and on the other side sat Miss Beatrice Bernie Beecher, of Manhattan, a grand-daughter of Henry Ward Beecher and daughter of the late Herbert Foote Beecher, the youngest son of the famous preacher. During the

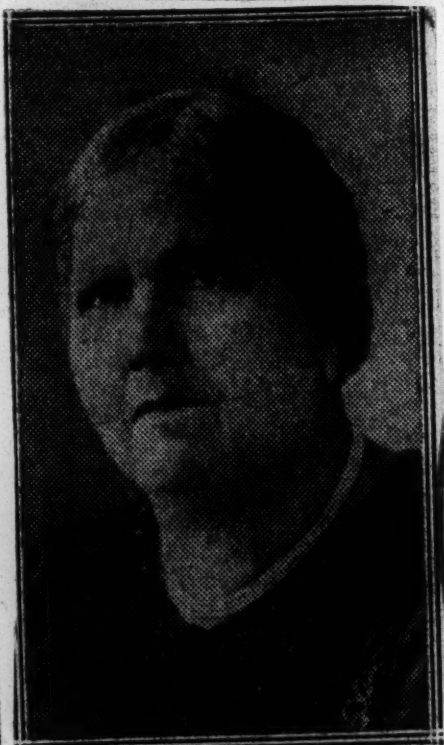


Photo by Scurlock Studio.

## **MRS. ROSE WARD HUNT,**

**Who Revisited the Church Where She Was Once Freed as a Slave.**

closing hymn Mrs. Hunt was led out of the side door of the church by Miss Beecher, the young woman with her arm around the elder woman, and accompanied by the daughter.

Every eye was upon them as Dr. Durkee, in his sermon, had announced that "Pinky" was sitting in the Beecher pew.

After most of the worshipers had left, Miss Beecher took Mrs. Hunt into the garden, where the aged woman stood by the statue of Beecher and was snapped by newspaper photographers.

Mrs. Hunt wore a long stone-colored Spring coat, a small black hat with tiny white flowers on the sides and plain black leather shoes and black stockings.

Later Miss Beecher steered Mrs. Hunt through a throng of admiring onlookers and took her to the pastoral reception room of Plymouth Institute, where "Pinky" answered rapid-fire questions put by reporters.

Although Mrs. Hunt does not look her years, she showed plainly that she was tired out from the long trip and the effects of her sudden prominence after having lived in obscurity since gaining her freedom.

It was after 2 o'clock before she got away from the church, led by Miss Beecher. Mrs. Hunt and her daughter were entertained at the St. Charles Hotel, where they arrived Saturday evening.

## **Dr. Hillis Sends Regrets.**

At the morning service Dr. Durkee read a letter from the Rev. Dr. Newell Dwight Hillis, his predecessor as pastor of the church, regretting he could not be present.

The Gloria Trumpeters played and led the congregational singing. One hymn sung was "Love Divine, All Love Excelling," which was written in honor of Mr. Beecher. The closing hymn was "My Days Are Gilding Swiftly By," a favorite of the Abolitionist.

Prayer was offered by the Rev. Dr. Arthur Henderson Smith, who has served as a missionary in India for fifty-three years.

In his morning sermon Dr. Durkee said he was so proud to be a successor of Henry Ward Beecher that often on entering the pulpit he felt like kissing the lectern. He called Beecher the greatest preacher America had produced. Dr. Durkee deplored the fact that there had lately been issued a cynical book about Mr. Beecher.

"Shame on the cynicism of this modern day that emphasizes the weaknesses of human nature," said Dr. Durkee. "I may yet have to see some cynic holding up the weaknesses of Abraham Lincoln." He recalled that George Washington had already been treated in this way.

"It is easy enough to be a martyr after you are dead, but it is a hard thing to be a martyr while you are living." The clergyman said Mrs. Beecher had often told of how her husband had been obliged to go armed through the streets of Brooklyn.

## **Recalls Birth of Church.**

Dr. Durkee in another part of his sermon said:

"From different parts of the country were assembling Abraham Lincoln to guide the new nation, Henry Ward Beecher to inspire the nation, Harriet Beecher Stowe to make the nation weep, and Julia Ward Howe to sing the nation to victory. Could these founders of Plymouth Church have known what their act portended, would their hands have trembled when they wrote their names to that document which gave birth to this church?

"Mr. Beecher had fought for years against the awful crime of human slavery. His best powers were liberated in that battle of giants. One Sunday morning there was brought into Plymouth Church to be sold, a slave girl from Virginia. Nine hundred dollars was the price of her freedom. I have read the story of that morning and have felt the electric thrill of Mr. Beecher's great heart while he swept that vast audience as autumn winds sweep the cornfields. I have been told the story by the lips of that same girl.

She remembers the vast throng of people. She remembers how they sobbed and how the tears fell like rain.

"Sixty-seven years have gone since that remarkable scene of Feb. 6, 1860. The terrible Civil War came on and for four years was fought through. Millions of slaves were freed. Today the race numbers upwards of twelve millions. Vast accumulations—financial, educational, scientific, artistic—has it gathered. Great weaknesses does it possess; weakness which would destroy it, were it not for a strange spiritual power within. Another century must pass before these results of slavery shall be eradicated and these distressing weaknesses shall be overcome. But true life is there, true love is there, and within the heart of the race is the potential power which eventually will develop it to a plane of equality with the ruling races of the world."

We should be slow in criticising the Negro race. If these people have not made the progress that we think they should, we should remember that only a few brief years ago they were in slavery. As a matter of fact, they have made wonderful progress since the hour the emancipation proclamation was penned. And it is also true that the white race has not done everything it might have done to help these people toward the light.

The great need of the colored race is for sympathy and understanding. Given this assistance, it will make amazing progress.

NEWS

Journalism Pa

JUN 1 1927

## **SLAVERY**

The attendance of a former Negro slave at the meeting of the Tarentum Kiwanis Club last week, reminds us that the United States is only a little more than 60 years removed from slavery, one of the blackest relics of ancient times. And the people of the North and South alike wonder that such an institution, so out of keeping with the traditional spirit of America, was allowed to exist for so long as it did.



Slavery - 1927

# LOG CABIN IS MEMORIAL TO MOTHER OF LINCOLN

## It Will Mark the Birthplace of Nancy Hanks in the Mountains Of West Virginia—The Story of the Search That Fixed the Site

**R**ECONSTRUCTION of the log cabin in which Nancy Hanks, mother of Abraham Lincoln, was born was begun last week by members of the Nancy Hanks Memorial Association. The site is in the hills of Mineral County, W. Va., about seventeen miles from the town of Keyser. Ceremonies were held at the site last Tuesday and it is expected that the cabin will be entirely rebuilt within a few weeks. In the following article William E. Barton tells of his researches that finally led to the identification of the birthplace of the mother of the great American President.

By WILLIAM E. BARTON.

**T**HE cabin where Nancy Hanks gave to the world her great son, Abraham Lincoln, is enshrined in a granite temple and belongs to the United States Government; but the cabin where she herself was born disappeared, and no one on earth remembered or suspected its location. All conjectures, and confident declarations less reliable than conjectures, went far wide of the truth, no one of them coming within a hundred miles of the actual location.

In the cold of a bitter Winter, 1783, 4, at the end of one or the beginning of the other year, this child of a mother who was under 45 when the third United States census was made in the Summer of 1810, and who probably had not passed her nine

teenth birthday when her baby was born, first woke to the harsh and cruel realities of an unfriendly world. President Lincoln did not know where his mother was born, and he had not much inclination to inquire. He knew that his father, Thomas Lincoln, was born in Rockingham County, in the Shenandoah Valley

and, like nearly all information that he had obtained through his father concerning his family history on the paternal side, this was correct. But all the Hankses of his mother's generation known to him were dead before he made any investigation, and the next generation was born in Kentucky.

No one manifested any curiosity on this subject until 1865, and then nothing was learned that gave to Lincoln's mother a local habitation. The first systematic effort to locate the place of her birth was in 1899. A little book appeared in that year, followed by the beautifully printed "Ancestry of Lincoln," by Dea & Hutchinson, and this seemed to settle the matter. The Lincoln centenary occurred ten years later, and the floods of literature that were then poured out unanimously accepted this story, so far as I am aware—save in the case of one or two scurrilous screeds that do not deserve to be mentioned even as exceptions or for purposes of rebuke.

### The Accepted Story.

According to the 1899 story, the Hanks family in the United States began with Benjamin Hanks, who arrived in Plymouth, Mass., in 1699. His third son, William, disappeared from the Massachusetts records. He was born on Feb. 11, 1704, and I presume died in childhood, but I do not know. Inasmuch as no record was found in Massachusetts of his having married or of his having owned land, this 1899 story assumed that he migrated to Virginia and there became the progenitor of the Hanks family in that State—thus giving all the New England Hankses a blood relationship with President Lincoln. That was not only the documentary basis of the story; it appeared also to be its motive. And a very heavy superstructure was built upon what was probably no better foundation than the early demise of one of the numerous Hanks babies.

THIS 1899 story went on to affirm that the Hankses, after a period of incubation in tidewater Virginia, went to Amelia County, in Central Virginia, and were there in the '80's.

When I got at the actual writing my "Life of Lincoln" of course I had to investigate this matter—or take it as it was fed to me, the way other authors had been doing for a quarter century. And the more I learned the more I was disturbed.

I wrote to the Clerk of the Courts in Amelia County for certified copies of all Hanks records, deeds, wills, marriages and so on, and he sent me exactly six entries, all in years before the Revolution. Two Hanks families moved into Amelia County and soon moved out again. One bought one piece of land and the other bought two, and what they bought they later sold in the same tracts. There was not a will, not a marriage; there was, in fact, nothing like what had been published. And the Clerk, who had been County Judge, said it would be no use spending time and money to go there, for he knew the records and there positively were no other Hanks records there.

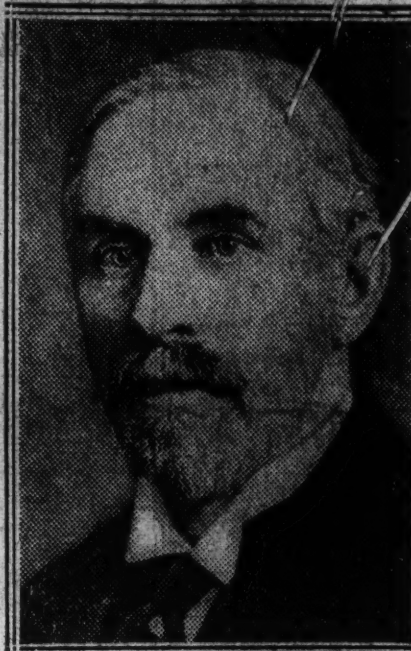
Later, I went to Amelia County and made a thorough search of my own. I found just those six Hanks entries and no others. But I had a long talk with the Judge, then the Clerk, who told me all about all my predecessors there. And I found out where the Hankses came from that had got into the 1899 story.

They were not Hankses at all. Their name was Hawks, and they belonged to a wholly separate family that was in Amelia before the two Hankses came, and is still there. Any one can

get any kind of record he wants about some Hawks, and to change the name to Hanks is a very easy thing.

I continued to work in Richmond, with many disappointments and meager gleanings. Ordinary sources of information failed amazingly. But I began to get scattered and inconsis-

WILLIAM E. BARTON



Lincoln's Biographer, Who Located the Birthplace of Nancy Hanks.

quential records of Hankses in the Counties of Richmond, Lancaster and Rappahannock. The last of these names applied to a county afterward obliterated by division, which name was subsequently revived and given to an entirely different county. As for Richmond County, at first I supposed it was the county of which the City of Richmond was county seat. But it is a rural county at the lower end of the Northern Neck. It still has no railway.

After a while I discovered that these entries in three counties were really all in one locality, which was shuttled from county to county. And I began to want to go there.

After some delays on account of roads and my other engagements, I did go, and I was able to secure rather surprisingly good assistance.

But where and when was Nancy Hanks born?

Abraham Lincoln said his mother, who was born in Virginia, was in her twenty-third year when she married his father. She was born in the latter part of 1783 or the first part of 1784. That is positively all we know. The other dates were manufactured to order and are wholly unreliable.

Was the family of Joseph Hanks in Richmond County in 1783 or 1784?

They were not there then, but had not been gone long. Joseph was administrator of his mother's estate, which was settled in 1782, but he had already moved, and came back from somewhere to file his final papers. Where did he go and come back from?

I hope not every author knows how much free labor he can get out of the Government of the United States, and I suspect that the Census Bureau gets as little public credit as any branch of the Government. May the Lord bless the Census Bureau for what they have done for me!

It had not occurred to me to ask that bureau to find the family of Joseph Hanks in 1784, for I knew that family was in Richmond County, Va., in 1781, and in Kentucky before 1790, and the first United States census was made in 1790. But now came one of those miracles no one could have predicted. The Virginia enumeration included certain data collected in 1782 and 1784. Joseph Hanks, white, with a family of eleven, was in Hampshire County, Va., in the new section on Patterson's Creek, in 1782, and was gone in 1784.

In that enumeration there was no division as to age or sex. But here were Joseph and Ann Hanks and their nine children a hundred miles away from where anybody had ever imagined they had ever been.

### Removed to Kentucky.

I then wrote to the Clerk of Hampshire County for records and could find only two. Joseph Hanks had a good title to his land, albeit the land was not paid for in full, and he mortgaged his farm in March, 1784, for a pitiful sum, paid by a thrifty Pennsylvania German neighbor, Peter Putman, and the whole Hanks family hastened away to Kentucky.

The Clerk wrote that there were positively no more records, but I wanted to go to Hampshire County. I had a notion that I might discover the actual birthplace of the President's mother. I was able to make a fairly good map of the farm. It adjoined the farm of Peter Putman, which lay along Patterson's Creek, at the mouth of Mike's Run.

The United States Geological Survey had furnished me with large scale maps, and I had a large number of descriptive data. One morning at 7 o'clock I started out in a car from the Ford Garage, and appropriately the car was a Lincoln. We followed the road as I described it, and my rough maps and the good ones from Washington told me all I needed to know. We found Mike's Run, a really pretty stream, though bearing a plebeian name. The town house now the Arnold house, was just where I expected. We found the old road and turned up Mike's Run as far as the heavy car could go.

We found the foundation stones of the home of Joseph Hanks, and the spring from which his family obtained water. It was above the forks and



"drain," or as the deeds called it, a "dre." of Patterson's Creek.

This information, first published in THE NEW YORK TIMES in February, 1925, and shortly afterward in my "Life of Lincoln," naturally created some local interest, which crystallized into the movement to rebuild the cabin, out of log buildings in the vicinage, and place it on its original foundations, to clear and beautify the spring, and make a practicable road to the spot.

On Tuesday, April 19, an invited company gathered at the site of the cabin of Joseph Hanks for final investigation and certification. Old deeds and patents had given clearly the location of the farm. George Terry had the patent from Lord Fairfax, and he assigned it to Peter Hartman, who in 1781 assigned it to Joseph Hanks. Between it and Patterson's Creek, and including the mouth of Mike's Run, lay the farm of Peter Putnam. When Peter died his original farm and the Hanks addition were divided to secure the dower rights of his wife. Peter left a good estate, including two barrels of whisky, one of which was reserved for "use at the sail" and the other at the said sale brought, including barrel, \$4.76. Peter's coffin cost \$5, which was a rather high price.

#### The Lost Cabin Found.

The description of the divided farm, by its references to the forks of the stream, helped to show the location of the cabin. D. G. Martin, experienced local surveyor, came with many old records and local surveys. The place where there had been a human habitation, between the right and centre forks of the creek, had been found, and also the spring which supplied it with water. By digging a few inches below the surface the corners of the stone foundation of the cabin were found in place. The four corners were marked by stones from the original foundation and rails were carried and placed to indicate the line of the walls.

At a dinner in the evening, in Keyser, an organization was formed with instructions to procure papers of incorporation and secure an option on the site with expectation of building a road to the place. The site is five miles up Patterson's Creek to the bridge of Mike's Run, and one and three-fourths miles up the Run, from the village of Burlington, Mineral County, West Virginia. Burlington is on the national road, the historic Northwest turnpike, midway between Keyser and Romney.

#### "MARSE ROBERT LEE" AND HIS SLAVES

Editor The Advertiser:

Please allow me to call the attention of your readers to a most interesting article in Collier's for March 1, 1927, in regard to Gen. Robert E. Lee. In an interview with William Mack Lee, the colored body servant of General Lee, whose likeness will appear with that of General Lee on Stone Mountain, and now 88 years old. In addition to his "old master" there is evidence of an affection between many of the old slaveholders and their servants which those at a distance have never understood.

Doubtless a great many readers will be surprised to read what Mack says, page 9:

"As for Marse Robert, he never believed in slavery. Ten years before the war he freed all his darkeys, about seventy-five of them, and gave each one that wanted to go money enough to reach Canada. Sixty-four of them started. I remember the day well, 'cause there was a lot of talk when they left. But before the year was out they wanted to come back. 'Please, Marse Robert,' they wrote, 'don't let us starve here in this cold place.' So he sent money for all of them to come back that would, and all but five came. Then he settled them on his plantations near Quantico, with mules, meat and land for two years. They was to farm on shares, one-third for him, two for them, and you never seed such happy darkeys."

Thus we have the great leader of the South opposed to slavery, and voluntarily freeing his slaves ten years before the war, but refusing to turn his sword against his native Virginia. On the other hand, we have General Ulysses S. Grant, the commander-in-chief of the Northern side—and as shown by various writers—"holding on to" the slaves in his family until the close, or about the close, of the war, although Lincoln, so long before, had issued his Emancipation Proclamation. Quite likely one of the great reasons was that the slaves of General Grant had no more desire to leave and go off among strangers than those of General Lee.

The younger generation of today, both North and South, should know those things, and Mack's image on Stone Mountain will be an enduring record of two noble men together.

JAMES M. GLENN.

Atmore, Ala., March 3, 1927.

#### THIRTY-SEVEN NATIONS OPPOSE SLAVERY

London, June 23.—According to a dispatch received here the League of Nations has received notification at its headquarters in Geneva that thirty-seven nations have signed the League's convention for the world-wide abolition of slavery.

#### NEW YORK CITY SUN and GLOBE

JUN 10 1927

#### Gen. Lee's Body Servant Gives Old Age Formula

TAMPA, Fla.—William Mack Lee, 89 years old, negro body servant to Gen. Robert E. Lee, has a new formula for attaining old age.

"I 'bey de law of man, de law of nature and votes de Democratic ticket," he says.

## Stedman, Only Confederate Vet In Congress, Would Serve At 100

IOWA

DUTCHER

Nea Service Writer

Washington, March 14.—Major Charles Manly Stedman, the south's grand old man in Congress, cherishes a desire to be the first centenarian to sit in either house.

He is 86, and hence nearer the 100-year mark than anyone now serving.

Stedman will begin his ninth term as representative from the Fifth North Carolina district next December.

"This last Congress compared very favorably with any I've ever seen," the major admitted after he had breathed its last. "They're nearly all very high-class men despite what anyone says. They have to have some distinction to bring them here. The reason I like being in Congress so well is that it gives a personal association with men of ability and character."

It may be that Major Stedman actually will be here when he's a hundred years old. Fate long ago had its chances to knock him off. He never has worn glasses, has all his teeth, and seldom is ill.

When he was five years old he escaped death in a fire only because a Negro mammy broke down his bedroom door with an axe and dragged little Charlie out just in time.

MAR 14 1927

In the Civil war, he was wounded at the battle of the Wilderness, Spottsylvania Courthouse and the second battle of Cold Harbor. At the Wilderness, he was shot in the ribs, in the thigh and in the head, and he attributes survival to a Negro boy from his grandmother's plantation who came in and pulled him out.

After the war, he was at his brother's side in Fairfield, N. C., when the brother, Robert Winship Stedman, was killed by a Confederate deserter named Morrow. Robert had slapped Morrow's face for calling a friend a liar. Morrow subsequently shot Robert five times as Major Stedman stood by.

"Put my gun on my arm," Robert directed the major as he lay dying on the ground. The major obeyed and Morrow fell dead with three bullets in his body. Robert Stedman died five minutes later.

Because two of them saved his life, Major Stedman has always had a warm regard for Negroes. They all vote for him down home. Once he expressed gratification over the fact that all the Negroes and all the women in his district had voted for him.

Major Stedman says his Uncle Joe Cannon was the best friend he ever had in Congress, and tells many stories of the former speaker.

"He was a splendid old man," the major recalls. "From his deathbed he sent me his love and said he wanted me to stay in Congress all my life. You know, he was torn five miles from Greensboro, my home."

"Down in Stokes county, in my district, they make the best whisky in the world and 'Old Man Joe' was very fond of good whisky."

"One time I got a gallon of the finest, oldest whisky in the county and I brought it up for 'Old Man Joe.' I took a little sample in a bottle to him on the floor and we adjourned outside while he sampled it. And after he swallowed it, he said:

"'I'll be damned if you don't live among a civilized people! That's the best whisky I ever had.'"

#### NEW YORK EVE. WORLD

MAY 10 1927

#### HONOR JOHN BROWN, IS DARROW'S PLEA

#### Urges America to Erect Monument to Him

LAKE PLACID, May 10 (A. P.)—Clarence Darrow at the annual pilgrimage yesterday of the John Brown Memorial Association to Brown's grave, paid a glowing tribute to the Negroes in picking John Brown as their hero. The occasion was the 127th anniversary of John Brown's birth.

"America ought to be glad to build a monument to John Brown, and ashamed to let the Negroes take the lead," he said. "He was one of America's great men. My father was his friend and I unhesitatingly endorse my father's good judgment in choosing his friends."

#### Unveil A "Good Negro" Memorial

By Associated Negro Press.

New Orleans, La., June 15.—What is said to be the first statue ever erected in the South in memory of the colored Negro of ante-bellum days has recently been unveiled at Natchitoches, a small, historic little town. The bronze figure, executed by Hans Schuler, Baltimore sculptor, is over life size and represents in old Negro standing respect-

fully "hat in hand." The inscription on the limestone base reads: "The Good Darkey of Louisiana. Erected by the City of Natchitoches in Grateful Recognition of his Arduous and Faithful Service of the Good Darkeys of Louisiana. Donated by J. L. Bryan, 1927."

#### "GOOD DARKEY" MEMORIAL



This bronze figure executed by Hans Schuler, Baltimore sculptor, is over life size and represents an old Negro standing respectfully "hat in hand." The inscription on the limestone base reads: "The Good Darkey of Louisiana. Erected by the City of Natchitoches in Grateful Recognition of his Arduous and Faithful Service of the Good Darkeys of Louisiana. Donated by J. L. Bryan, 1927." It was recently unveiled.



Slavery - 1927

## SLAVERY STILL FLOURISHES

### European Powers Charged With "Winking" at Traffic in Arabia and Abyssinia

CONFIRMATION of recent reports received by the League of Nations telling of the survival of the slave traffic in Ethiopia (Abyssinia) largely in response to the demand existing in Arabia, is found in an article in the Berlin Vossische Zeitung. The article is written by Dr. Wolfgang von Weisl, who has been traveling in the Near East.

Dr. Weisl asserts that the European powers whose war craft patrol the Red Sea are not making really serious efforts to suppress this traffic in "black ivory." In his article, written in Jidda, the main port of the Kingdom of the Hedjaz, the German correspondent says:

"Of course, officially there is no longer any trading in slaves. But in fact there are still slaves in Arabia and the Sudan, in Abyssinia and the colonies on the Red Sea. Only the form has changed a little. Instead of slave hunts there are honorable merchants who buy up young slaves. And instead of great slave caravans there are little sailboats which carry batches of from thirty to forty slaves from Africa to Arabia.

"Warships of the British, French and Italian fleets patrol the waters between Abyssinia and the Hedjaz, but the captains shut one eye. No one wants to be too strict. A little slave trading really does not do much harm.

#### 2,000 Imported Yearly.

"And one of the European Consuls in Jidda with whom I talked a little about the slave trade remarked with a courteous smile: 'Oh, that doesn't amount to anything any more.' 'Doesn't amount to anything?' I asked. 'According to the statistics I have gathered, more than 2,000 slaves a year are imported by Arabia.' 'Yes,' said the Consul, 'that may be so. But what does that amount to, 2,000 slaves? That really cuts no figure any longer.'

"In one way the European powers are right when they wink at slave trading in Arabia. The slaves of the Moslems, and above all of the Arabians, are well treated, are counted almost like children of the family, are content. Even the Soviet Russian Consul in Jidda confirmed this,

saying, with a little embarrassment: 'We really shouldn't say so, but the lot of the slaves in Arabia is almost enviable in comparison with that of the poor Bedouins. These latter are dying from hunger.'

"But the person talking about the happy lot of the Arabian slaves is always thinking of the slaves of the Princes, of the Kings. These 'happy ones' form one category; the slaves of the big landowners and of the city residents form another.

"True, the position of the slaves in Islam—that is, when the slaves themselves are Moslems—is assured by the laws of the Koran. 'It is better that a believing slave become the husband of your daughter than an unbelieving Prince,' taught Mohammed, who never forgot that his first followers were slaves.

"And the fact that the slaves were generally negroes, Abyssinians, did not hurt them in the eyes of the Arabs of the coast. For centuries Abyssinian Christians had subjected the coasts of Arabia to their rule. Mohammed and his followers knew the blacks as victors also, not merely as the conquered. And this may be one of the reasons why Islam knows no race question, no color problem.

"Officially, theoretically and in practice, however, this tolerance ceases as soon as we leave the coasts of the Red Sea. In the interior the negro is regarded as inferior. The Bedouins of the Nejd, notwithstanding the Koran's permission, do not present their daughters with negroes as husbands, for there the blacks arrived only as slaves, as the conquered. Consequently, they are despised.

"Ibn Saud, King of the Hedjaz, Sultan of the Nedj, has the ambition to create a whole battalion of slaves. A slave costs from \$100 to \$200, an extra powerful youth even \$600, while beautiful slave maidens come twice as high. And today Ibn Saud has a body guard of 120 picked slaves upon whom he can depend under all circumstances, who are absolutely devoted to him. In Arabia 120 slaves represent not only wealth, but power also. They are the only dependable soldiers.

"When Ibn Saud besieged Jidda about a year ago it was necessary

to construct trenches and emplacements for the cannon that were to shell the city. But the Wahabites, Ibn Saud's soldiers, refused to dig trenches, declaring that they were not slaves but warriors. And so slaves did the job.

#### Act as Rulers.

"Slaves obey blindly, and sometimes win high positions thereby. The Governor of Uqair, an important place on the Persian Gulf, is a negro slave of Ibn Saud. Other slaves rule in other places. And the Bedouins obey them, because they are slaves of the King. If a King is defeated his slaves fall into the hands of the victor and are divided, like horses and dogs. Today the slaves of the conquered Kings Hussein and Ali are serving Ibn Saud and are loyal to him.

"The woman slaves form another chapter. Those of the Princes are spoiling the race. A century ago the leading families of the Idrisi, who rule in Assir, were quite white; fifty years ago they were brown; today they are black. They have become negroes. . . .

In Arabia an attempt of a woman to escape is punishable by death. And while a male slave still can flee to a European consulate or to a European ship, where he must be protected, the woman slaves are helpless and unprotected. Their master demands them back with the words: 'It is my wife.' And Europe's power stops at the threshold of the harem, as before the walls of the cloister. This threshold is inviolable."

## DETAILS OF SLAVERY DISCLOSED IN BOOKS

Ancient Account Volumes Become Possessions of Columbia University

Plans for Invasion of England by Napoleon Also Are Given

Acquisition of ancient account books from Italy, France and England for the Montgomery Library of Accounting

in the School of Business recently was announced at Columbia University, says the Baltimore Sun.

One item is the journal of the "Judith Snow," a slave trader, on a voyage from London to the West Indies by way of the African coast, July 8, 1728, to April 26, 1729.

A second item is a collection of accounts of the Papal States in the sixteenth, seventeenth and eighteenth centuries, important as source material for the study of the finances and the civil, military and naval administration of these regions. They are contained in five portfolios and comprise several thousand pages of reports and accounts.

#### Napoleon Instanced

Napoleon's proposed invasion of England is recorded in a document of twenty-five pages giving the accounts of the Dunkerque section of the expedition, from 1798-1801. The manuscript was drawn up by Citoyen David, "commissaire principal de Marine a Dunkerque."

In the earlier entries the invasion is referred to as a "proposed expedition," but later is frankly called "the expedition against England."

The account book of the "Judith Snow" contains seven pages of instructions from the owner to the captain which is followed by an invoice of his cargo and a record of his transactions, showing the purchase of 321 slaves, the death of fourteen, and the delivery of forty-one slaves in Barbadoes and 214 in Kingston.

#### Set of Instructions

The first entry in the book is a set of instructions for "signals to be observed between the Ships in the Service of Humphrey Morice," and in a large,

smoothly-flowing handwriting, still perfectly legible although the ink has faded, these orders are given:

"The Weathermost Ship to hawle up her foresaile and lower the foretopsaile on the Cap. Clewing up the Maintop Gallant Saile if sett: if she makes the Signal first.

The Leewardmost Ship to answer by letting fly his Mizen Topsaile Sheets Clewing them up aloft and a Jack at the Mizen Peake. In case the Leewardmost makes the Signal first as is last mentioned, then the Weatherward, to answer as above."

#### "Meeting at Night"

Instructions for "Meeting at Night" are: "The first that hails shall ask what ship is that, the other is to answer Minceing Lane, then he that first hailed shall say God preserve both Good Ships."

Following are pages devoted to the "Invoice of Sundry Goods and Merchandise, Shipped on Board the Judith Snow, Anthony Overstall, commander, and consigned to the said Anthony Overstall to be disposed of on the Coast of Africa for Negroes, Gold, Elephants Teeth, etc."

Among the items listed are Pewter in 13 Barrels, Guns in 32 Chests, Woolen Goods, (some blue and "Middling blue," other greens and "middling green.") India Goods Gun Powder, Malt Spirits, Tallow and Beans. "Cotton Ware" and "Handkerchiefs." The invoice is signed "Hum. Morice" with the notation, "Errors Expected."

#### Instructions to Captain

The seven pages of instructions to Captain Overstall begin:

"It is my orders that you proceed immediately with my Judith Snow to Gravesend and so soon as you have paid your Officers and Seamen their River Pay and cleared at the fort, that you then make the best of your way for the Downes and proceed directly through Channell for the Coast of Africa.

"Let your Great Guns and small Armes be Loaded and in readiness for use and Service upon any occasion that may happen, and let Instructions be put up in your Steerage to assigne proper Quarters for your Officers and Seamen how to be stationed in case of Action, by this means you may prevent being surprised by any Enemies whatsoever, being allways upon your guard and defence, and it may likewise be usefull to you, should hereafter an Insurrection happen to be attempted among your Negroes."

#### Barter of Slaves

In regard to the purchase and barter of the slaves, the owner tells the captain:

"I am in hopes that you will be able to dispose of the most part of your Cargoe for Gold, and likewise to sell what Negroes you purchase to the Portuguese and others, for Gold, and I

had rather that you should sell your Negroes for Five Ounces of Gold per head for men, and proportionally for Women, Boys and Girlies, whereby the hazard of Mortality will be avoided, carrying them to the West Indies, therefore do you exert your Selfe to Convert your cargoes and Negroes into Gold which will be a certainty.

"You must be mindfull to have your Negroes Shaved and made Clean to look well to strike a good impression on Buyers at whatever place you may have hopes of selling them, which may prove of considerable advantage to me in their Sales, for as they appear at first sight the Planters represent them to one another their quality and goodness, as they are affected with their looks and appearance."

#### Slaves Allowed

The chief officers were to be allowed a certain number of slaves of their own under conditions which the owner stated as follows:

"Your own and Officer's Negroes which I permit you and them to carry free of freight I have set down at the bottom of these my instructions and must all be purchased with your own proper Goods on the Coast of Africa and mark'd with each man's own mark."

At the end of the instructions he states each officer's allowance:

"I allow you, Capt. Anthony Overstall, an Adventure of Two Hundred and Fifty Pounds Sterling and Three Negroes Freight free. I allow Mr. Thomas Sun, your Chiefe Mate, An Adventure of Twenty Pounds and One Negro. I allow Mr. Rich. Lightbody, your surgeon, an Adventure of Fifteen Pounds and One Negro Boy."

#### Typical Entries

The rest of the book contains the Captain's records of his disposal of the

Kingston, June 5, 1729, Mortality of Slaves and Delivery and Sale of Some Goods. Dy'd 3 men slaves. Delivered One Hundred and Seventy-Three Slaves, viz. 78 Men, 33 Women, 52 Boys Large and Small, 10 Girls. cargo and his purchases and sales of slaves. Two typical entries are: "Barbadoes, April 27, 1729. Delivered to Messrs. Withers and Harrington 41 slaves, Boys 22, Older Boys 5, Men 2, Women 5, Girls 7."



# SLAVE DEALERS AND THEIR VICTIMS



From the Schomburg Collection, New York Public Library.

The Illustration Depicts the Purchase of Negroes on the West African Coast.

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By J. CHARLES LAUE.

ONE HUNDRED years ago New York was a hotbed of anti-slavery sentiment. The century has marked the rise of a whole people, taken as captives from tropical forests, into the urban civilization of a far-distant continent; an advance from servitude to the status of free citizenship. New York just missed being the great slave market of America, in spite of its early and continuous agitation for abolition. It had more slaves than any other Northern colony. Many an auction of negroes brought by way of Curaçao and the Barbados, as well as direct from Africa, was held in the old Meal and Slave Mart at the foot of Wall Street. The site is still pointed out to tourists.

From earliest Colonial days New York has had a large negro population, fully one-seventh of the settlers being negro bondsmen. Today it outnumbers the entire population of Memphis, Tenn. Harlem is regarded as the intellectual capital of the race. Negroes come from all over the world as free men to seek their fortunes. Millionaires and paupers, merchants and dock laborers, all strata of American life, are found in

this, the largest negro city in the world.

The names of two Governors were prominent in the movement, Daniel D. Tompkins and De Witt Clinton. In 1799 the State provided for the freedom of those born in slavery thereafter—though such freedom was not to be accorded until the ages of 28 and 25, respectively, were attained by males and females. Almost the last act of Governor Tompkins had the effect of finally slashing the bonds of slavery. On Jan. 27, 1817, he sent a special message to the Legislature recommending the entire abolition of domestic slavery in the State to take effect on July 4, 1827.

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This act freed the older slaves as the earlier one had liberated the younger. All colored folk were included. The group of "mustee" mentioned in the law was of Spanish and negro extraction, the word being a Yankee corruption of "mestizo."

After the abolition of slavery New York continued to be the centre of a great slave traffic. Opposition to giving up the slaves was only shattered finally by the Civil War.

"Blackbirding," or the kidnapping of negroes for slaves, was a major branch of commerce in spite of the solemn convention between the United States and Great Britain in 1808 to end the African slave traffic. While the slaver who captured negroes thus became an outlaw, the slave trader and breeder who sold them in this country—breaking up families, parting husbands and wives and parceling out children—were unblushingly active.

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The Dutch introduced slavery into the Colonies. In 1621 all the Dutch private companies trading with Africa and America were merged into the celebrated West India Company, which fitted out men-of-war against Spain. It imported into Brazil during the four years ending 1623 no less than 15,450 blacks to work its sugar plantations. Between 1623 and 1636 the Dutch captured from the Spaniards 2,356 negroes. In 1641 they reduced São Paulo de Loanda in Africa. With this source on the one side and Brazil and Curacao on the other, they obtained complete control of the slave market.

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The empire-dreaming West India Company planned to raise food crops with slave labor in the New World, these to be exchanged for sugar, oil and tropical products raised by other slaves in Brazil. Opposition from indentured white laborers, climatic rigors and the defeat of the Netherlands on the seas shattered this dream.

The log of the slave ship St. John gives some insight into the horrors of the traffic. One hundred and ninety-five negroes were crammed into the hold of the vessel. Bad food, short rations, want of water, foul air and dysentery were among the afflictions, and as a consequence fifty-six slaves died on the journey.

The First Cargo a Failure. Slaves helped build New York. The town was merely a trading post when the first cargo arrived. To the chagrin of the Dutch West India Company, the settlers would buy very few slaves, and even the company's grant of great patroonship estates failed to promote a plantation régime. The bulk of the slaves left on the company's hands were employed in erecting forts and tilling the land.

In 1644 the company changed the status of these negro laborers from slavery to tribute paying. It gave eleven of them their freedom on condition that each pay the company every year twenty-one bushels of grain and a hog. At the same time their children were to be the company's slaves. It was proposed by Governor Stuyvesant that negroes be armed with tomahawks and sent in punitive expeditions against the Indians, but nothing came of that.

Dutch farmers on Long Island and in Westchester bought slaves readily, and the village of Gravesend petitioned in 1651 that the slave supply might be increased. One parcel arriving in 1664, described by Stuyvesant as old and inferior, was sold at prices ranging from 255 to 615 florins—about \$100 to \$250, depending on the vigor of the slave. A great cargo of 300 slaves reached port only to be captured by the British. Change of flag, however, made no change in the status of the slave.

An Early Negro Patriot. Private manumission of slaves was frequent. The negroes' participation in the Revolution aided the movement for voluntary liberation. One of the first heroes of the Revolution was a slave, Crispus Attucks, a mulatto, one of the four victims of the Boston massacre. He was buried with the other three by a procession of Boston citizens starting at Faneuil Hall. The four bodies were placed

in one grave, which bore this inscription: Long as in Freedom's cause the wise contend, Dear to your country shall your fame extend; Which to the world the lettered stone shall tell Where Caldwell, Attucks, Gray and

But, although Attucks was slain as a person's plea against slavery was stricken from the original draft of the Declaration of Independence, opposed by plantation owners and slave traffickers. However, Thomas Jefferson, Patrick Henry, Edmund Randolph, all slave holders, felt deeply concerned, and in the North leading statesmen actively championed the framing of the Bill of Rights.

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Slavery - 1927

# Anti Slavery Society Meets In London, England

## Over Three Million Slaves Found Still In Various Parts Of The World

### Up From Slavery

NEW YORK. — The National Association for the Advancement of Colored People has received from the Manchester, England, Guardian report of a meeting of the Anti-Slavery and Aborigines Protection Society in Central Hall, London.

The society finds that while all civilized nations have formally abolished slavery, there are still 3 million slaves in the outlying parts of the world. The article states: "If you are a slave in Abyssinia it is inadequate consolation to know that slavery has been abolished in the United States."

#### India

The government of India has just secured the abolition of 6,000 slaves on the frontier of Burma.

#### Australia

The delegates from Australia reported that the conditions of the natives there are very bad. "The great evil was the misuse of their (native) women by white men, which had led to there being a large proportion of half castes. The white men had taken away their hunting grounds for pasture, and in robbing them of their livelihood had condemned them to a life of miserable dependence. When the natives had contact with white civilization they became apathetic through the loss of their tribal activity, and adopted the worst of the white man's vices and diseases."

The whites are disposed to regard the Australian natives as being hopelessly unfair. They represent the Stone Age. The missionaries bear testimony to many commendable human qualities in these natives.

#### Rhodesian

Child slavery is reported from Southern Rhodesia, where the white commissioner who is in charge of the natives may take native boys who are "without proper employment" and may "contract him" in service for six months to any person whom the commissioner selects. The article says: "When 'contracted' the juveniles become liable to fines and, in the case of males, to summary whippings."

#### In Parliament

The annual meeting of the Anti-Slavery Society passed a resolution protesting against this act. But it is noteworthy that Mr. Amery is reported to have recently stated in Parliament that "his Majesty would not be advised to exercise his power of disallowance in respect of the

A statue of an old Southern slave, recently was presented to the town of Natchitoches by one of its leading citizens, Mr. Bryant, and erected on a plot of ground donated for the purpose by the mayor and city commissioners.

At a recent session of the Natchitoches Rotary club, resolutions were adopted that express the general Southern sentiment toward the faithful old slaves who took care of their masters' wives and children and homes while the masters were away fighting to hold them in slavery. The resolutions declare that the loyalty and devotion of the typical slave can not be too strongly emphasized and express the town's appreciation of Mr. Bryant's generosity in giving it a memorial of those qualities.

There would be no race problem for a free world to solve if the loyalty and friendship that were generally mutually manifested by both slave and master throughout the South were as well expressed now by those of both races who have come up from slavery.

The statue erected at Natchitoches is the first concrete expression of the South's appreciation of the fidelity of the slave and it takes rank nobly with memorials of generations that are gone, which have been erected in the West and East. For the pioneer woman has been commemorated in the heroic "Sun-bonnet Woman" cast in bronze that will soon preside over the plains of Oklahoma; the pioneer man in the "Forty-niner," also a heroic bronze that has stood for two years in Carthay Center, Los Angeles; and the Puritan husband and wife, with the plow that tamed the wilderness, which will soon be erected on a pedestal of historic pageantry in Massachusetts.

All these figures, including the old slave justly honored at Natchitoches, express reverence for ideals of character known only to generations that are gone; and will preserve for history their spirit of sacrifice and service, of courage and loyalty, which this age may never have the occasion to excel.

Although the races have come from almost forgotten slavery, from thralldom to hard pioneer conditions and human masters, it is doubtful whether they will ever learn, in present-day material ease and personal freedom, the great spiritual lessons lived by past generations that are now being so fittingly memorialized in this country.—New Orleans States.

### Does Slavery Still Exist?

The following Editor's from "The Nation" of June 22nd explains itself:

### Negro Boy Runaway

A small colored boy about 14 years old ran away from his home near Stapleton, Jan. 4. Anyone seeing him will please notify me and

hold him until I arrive. I will pay reward. I object to anyone using him.

Roy Haines, Stapleton, Ga.,

Rt. 1, Box 16.

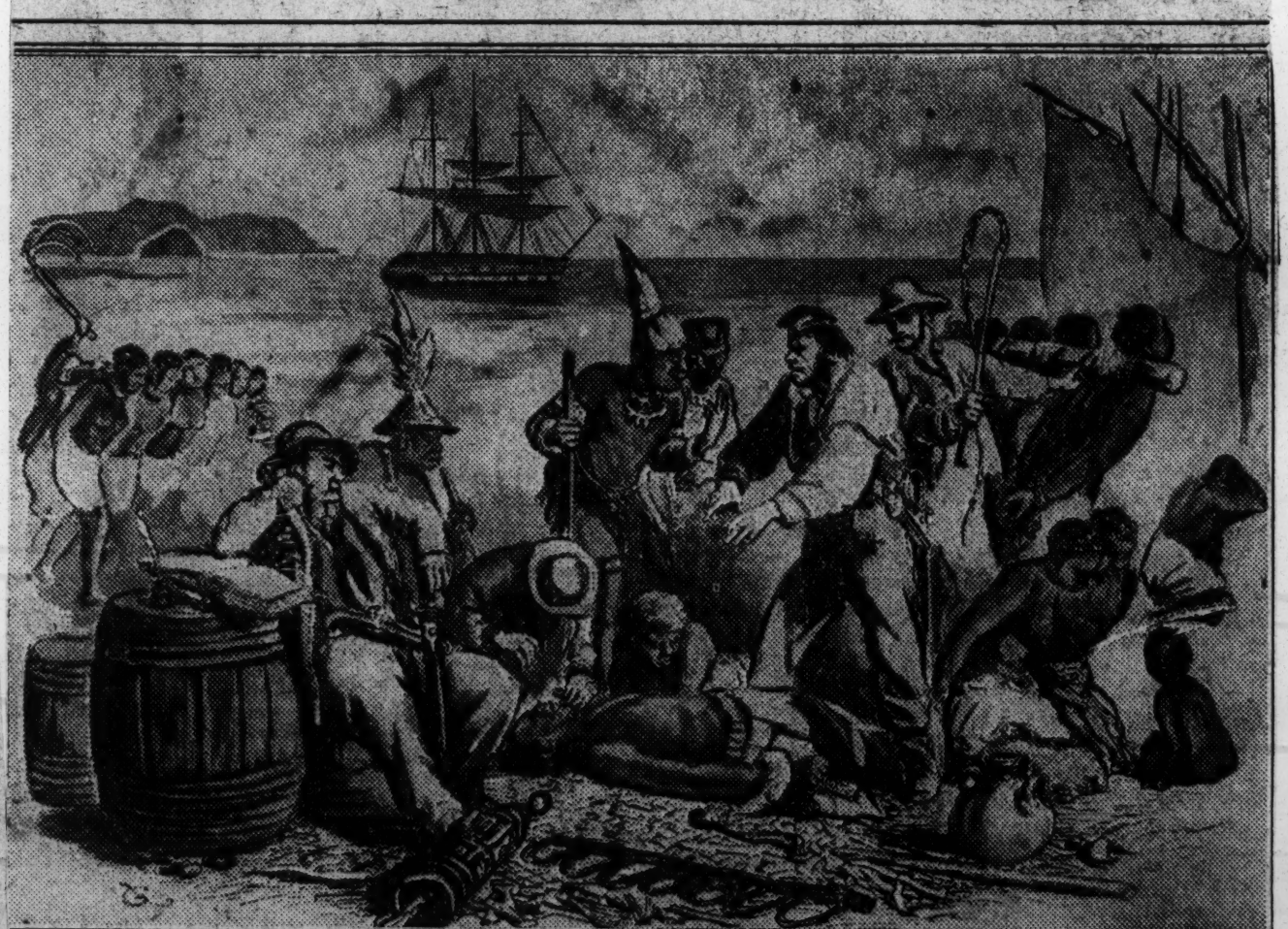
THE INTERESTING LITTLE ADVERTISEMENT printed above was not, devoted reader, taken from the Richmond Enquirer of, say, May 2, 1849, or even the Charleston Courier of possibly April 16, 1855. One of these worthy papers has long since gone to its reward, and the other has changed its name. But on January 27, 1927, which, if we are not taking leave of our senses, is the current year, the Jefferson Reporter, a weekly, published at Wrens (population about 1500), Georgia, carried, without comment, the item we reproduce. It has been suggested that it was the plea of an irate father for his son, and as such faintly justifiable. We doubt it. It may have been the request of some one who never heard of the Fourteenth and Fifteenth Amendments to the Constitution of the United States. We doubt that, too. In Georgia, as in other parts of the South, these amendments are not unknown. But systematically, repeatedly, in the most diverse and ingenious ways, and with a persistence that would do credit to a far better cause, they are ignored.

Department of Justice. Attention!

NEW YORK TIMES

JUN 3 1927

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## System of Bondage Was Ended Here Century Ago

ONE HUNDRED years ago New York abolished slavery within its borders. The history of slavery here before that is forgotten now, but it existed for 200 years. The Dutch started it by importing negroes early in their colonization of New Netherlands. Negroes helped build the forts of New Amsterdam under the stern directions of one-legged Peter Stuyvesant. They fought in the Revolution for the "rights of man" but remained slaves even in the North until fifty years after the Declaration of Independence.

From earliest Colonial days New York has had a large negro population, fully one-seventh of the settlers being negro bondsmen. Today it outnumbers the entire population of Memphis, Tenn. Harlem is regarded as the intellectual capital of the race. Negroes come from all over the world as free men to seek their fortunes. Millionaires and paupers, merchants and dock laborers, all strata of American life, are found in this, the largest negro city in the world.

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*Long as in Freedom's cause the wise contend,  
Dear to your country shall your fame extend;  
Which to the world the lettered stone shall tell  
Where Caldwell, Attucks, Gray and Maverick fell.*

But, although Attucks was slain as he led a band of patriots to twit the British soldiery and was thus honored, and though many other negroes fought in the American armies in the Revolution, the abolition of slavery was not intended by the framers of the Bill of Rights. Jefferson's plea against slavery was stricken from the original draft of the Declaration of Independence, opposed by plantation owners and slave traffickers. However, Thomas Jefferson, Patrick Henry, Edmund Randolph, all slave holders, felt deeply concerned, and in the North leading statesmen actively championed the freeing of the slaves.

Vermont took the lead. Delegates to her convention of 1777 which claimed statehood 'framed a Constitution with a bill' of rights prohibiting slavery. The opposition of New York on the slavery issue delayed

Vermont's recognition as a State until 1791. Meanwhile abolition was growing. Massachusetts, then Maine and Pennsylvania put an end to slavery, followed by New Hampshire. New York lagged until 1799, and from then until 1827 a series of laws was passed by which the institution was gradually extinguished.



Slavery - 1927

7

NEW YORK  
HERALD

MAY 16 1927

## 'Sold' by Beecher In '60, Slave Girl Revisits Church

'Pinky,' Now 76, Returns at  
80th Plymouth Anniver-  
sary in Brooklyn to Help  
Negro Congregation Plea

Freedom Won From Pulpit

Pastor Auctioned Her From  
Bondage for \$2,000; 20  
in Pews Recall Incident

Mrs. James Hunt sat last night in the pulpit of Plymouth Church, Brooklyn, where, as "Pinky," a nine-year-old mulatto, she sat wide-eyed and open-mouthed sixty-seven years ago and heard Henry Ward Beecher auction her off at the record-breaking price of \$900.

That morning of February 6, 1860, the little slave girl was in church as an exhibit against slavery. Dr. Beecher, ardent exponent of the gradual extinction of the practice, whose flaming oratory had made him enemies in such numbers that he walked the streets of Brooklyn armed, had selected "Pinky" as his text.

Yesterday Mrs. Hunt, whose children and grandchildren were born free, was a monument to the indomitable genius of Plymouth's greatest pastor, the eightieth anniversary of whose first sermon was being celebrated. She was present also to remind the congregation of the continuing needs of her people and, particularly, of an appeal for help made to Plymouth Church by a Negro Congregational church of Brooklyn.

### Lays Weakness to Slavery

"Sixty-seven years have passed," the Rev. Dr. J. Stanley Durkee reminded his congregation, "since that remarkable scene of February 6, 1860. The terrible Civil War came on and for four years was fought through. Millions of slaves were freed. To-day the race numbers upward of twelve millions. Vast accumulations—financial, educational, scientific, artistic—has it gathered. Great weaknesses does it possess; weaknesses which would destroy it were it not for a strange spiritual power within. Another century must pass before these results of slavery shall be eradicated and these distressing weaknesses shall be overcome. But true life is there, true love is there, and with-

in the heart of every race is the potential power which eventually will develop it to a plane of equality with the ruling races of the world.

"But Mr. Beecher and Plymouth members in glory wait a new reward while they look down upon us to-day. Here in Brooklyn are some 50,000 colored people. Strong Christian churches must mould and guide that people. The Church of the Nazarene, a colored Congregational church, is appealing to Plymouth Church and to all the people of our city for funds with which to purchase a splendid property. The presence of Mrs. Hunt here to-day is a plea for that need. She is the living link between those days and these days. Plymouth purchased her freedom. Will Plymouth carry on that freedom in the work of this great colored Church of the Nazarene?"

Mrs. Hunt, who had been silent upon her first visit to the church, made a brief address last night.

### Rebuked for Wearing Comb

"There can be but few of us present," she said, "who will be able to recall Mr. Beecher as he stood upon this rostrum sixty-seven years ago. My own recollection of this time is very meager, only one incident standing out in my childish mind. My hair was combed back from my face and held in place with a long, curved rubber comb such as children wore at that time. Evidently Mr. Beecher had not noticed this before I was put upon the platform, but when he did see it he came quietly to me, removed the comb and said: 'Never wear anything in your hair except what God put there.'"

"The other memorable events seemed not to have impressed me very much, and I am sure that the picture which I now hold of them is the result of repeatedly being told the story.

"I am glad of this opportunity to publicly acknowledge that I have always had a feeling of deep love and gratitude toward this church, whose congregation did so much for me. These agents of the Almighty snatched me from a fate which can only be imagined, never known, as my dear mother and brothers have never been heard of by any of our family since that separation sixty-seven years ago. These Christians did not stop there, but saw to it that I was given a start on the road to good citizenship. I was sent to school through their willing assistance. I have looked upon all of this as a trust reposed in me and have endeavored to shape my life in keeping with such confidence. My lot has been an humble one, but I have tried to help in the lowly places. As a teacher, a wife and a mother, I have tried to exemplify and to inculcate the principles of a Christian life. I have found, as those whom we honor to-day found, that service is the highest expression of love."

In the congregation at the morning services there were twenty persons who as children had sat and watched "Pinky" sold. In the evening there were six. As they passed out of the church one after the other stepped through the crowd to Mrs. Hunt and pressed her hand.

It was the third Sunday in May, 1847, that Dr. Beecher preached his first sermon in Plymouth Church, which later became the forum from which he delivered many of his scathing denunciations of slavery.

"Pinky" was Sally Maria Diggs in the days when she was sold. She was born in Port Tobacco, Maryland, in 1851, and sold in 1858 to a slave dealer of Baltimore. Though she lost forever her mother and brothers in that sale, her grandmother was sold with her. Shortly afterward her grandmother bought her own freedom and succeeded for a time in leasing the services of her little granddaughter.

Beecher was informed of the girl and brought her to Brooklyn to be auctioned from the pulpit. The sale was set for February 6, 1860. On that day great crowds assembled in the church. The price set on "Pinky" by her owners was \$900. So intense, however, was the feeling in the great crowd in the church that as Beecher auctioned her from the pulpit the bids went up and up far beyond this sum. More than \$2,000 was finally bid and paid for the freedom of the little mulatto slave girl. The balance of this was for her education.

The actual purchase and manumission of "Pinky" were effected by John Falkner Blake, of Alexandria, Va., who paid her owner, John C. Cook, of Washington, D. C., the agreed price of \$900. The deed of sale from Cook is lost, but the paper freeing "Pinky" is still preserved.

After her freedom had been gained "Pinky" was educated. Eventually she attended Howard University, returned to Washington and married a Negro lawyer. To-day she is a grandmother.

For many years all track of her was lost. Beecher some years after the war attempted to trace her, but failed. It was through the fact that Dr. Durkee was at one time president of Howard University that she was eventually traced and brought back to Brooklyn to attend the memorial service to the great preacher who freed her.

Mrs. Hunt stayed at the Hotel St. George with her daughter, Miss Eva Hunt, and Miss Beatrice Beecher, granddaughter of Henry Ward Beecher.

DEMOCRAT

JUN 7 1927

## Picturesque "Darkies" Born Before War Now In Need of Aid

How many Negroes born in slavery are still alive? How many of these are in need?

The old south doesn't know, but it hopes to find out, and to offer a home for the rest of their days to all destitute or disabled "darkies" who were born before the Civil War. It is planned to build the home in Oklahoma City, as an annex to the

National Negro Orphanage and Old Folks' Home.

Many of the southern Negroes stood by their masters and mistresses during and after the war between the States, and few of these ever had need to worry about a living. The "white folks" with whom they remained gave them a home when freedom came, and in some instances deeded them land upon which they or their children are living to this day. But not all ex-slaves were so fortunate and many of the fortunate have now outlived their benefactors or their bequests and in their old age are facing poverty.

This fact is being brought to public attention by the Rev. A. S. Mayfield, D. D., of Oklahoma City, Negro preacher, himself 72 years old and born in slavery "to the Palmer fam-

## Oklahoma City May Be Site of Proposed Institution

that many of the old south's most picturesque people, while marked by rapidly-thinning ranks, are still alive and in pathetic need.

In Arkansas alone, for example, there have been found 1610 ex-slaves. There are 745 in Oklahoma and over 1000 in Texas. All of the southern states have a few ex-slaves. Each will be asked to make a survey and to find out how many ex-slaves it has and how many of these are dependent. The proposed home will be free to all Negroes born prior to the Civil War but will offer light labor and independence to those who prefer it. It will have a main building 60x110 feet, and small cottages dotted over a 10-acre area. It will accommodate at first 700 people, this to be increased as funds are raised.

Seventy-five thousand dollars is sought as a nucleus. About \$52,000 has been subscribed to date, guaranteeing immediate building. All funds raised will be used for building material and equipment, ground and labor having been donated.

The proposed home for ex-slaves is the first one of the kind in the United States, and so far as is known, the first in the world.



By NEA  
Service

Field  
Photo

Rev. A. S. Mayfield

ily of Texas." Dr. Mayfield is being sent by the Ex-Slave Home Association into all the states of the south and middle west where Negroes are most numerous, to arouse interest in the project and to remind the public



MAY 16 1927

# Ex-Slave Talks in Brooklyn

## Revisits Church Where Henry Ward Beecher Auctioned Her Off Sixty-seven Years Ago.

"Pinky," the former nine-year-old negro slave girl, who became as important a factor for the moment as Dred Scott in the anti-slavery agitation which preceded the Civil War, when Henry Ward Beecher auctioned her off from the pulpit of Plymouth Church, Brooklyn, and then set her free, appeared last night, sixty-seven years after the incident, in the same church and spoke to the Plymouth congregation from the same pulpit from which her sale was conducted.

"Pinky" now is Mrs. James E. Hunt, 76 year old, wife of a retired negro attorney of Washington, D. C., and a grandmother. After being freed she worked for a number of years and then attended Howard University for three years. Leaving there she taught school for a time at Annapolis, Md., and in Washington. While in Annapolis she married Hunt, who also was a school teacher.

When Mrs. Hunt was auctioned off by the famous preacher as "Pinky" she was the property of John Faulkner of Alexandria, Va. She confessed yesterday she was too young at the time to appreciate what was being done for her by Mr. Beecher, or what Mr. Beecher was doing through her for the cause of anti-slavery. She only came to know later, when her people and others kept telling over and over again the story of her sale, she said.

The Rev. Mr. Beecher conducted the sale of "Pinky" in his most sensational manner. Plymouth Church, then one of the most fashionable churches of the city, was crowded on the day of the sale.

### Sold From Pulpit.

After delivering a fiery sermon the Rev. Mr. Beecher brought the little negro girl to one side of the pulpit and sold her after the manner of slave auctioneers, making sardonic references to her ability to "slave." The crowd in the church became frenzied. Men and women threw money and jewelry on the platform to "ransom the child from bondage," she received a ring from Rose Terry, the authoress, and "wedded to freedom," and then turned over to her purchaser, who provided for her until she was able to care for herself.

The former slave girl was brought to the church to participate in the

eightieth anniversary celebration of Mr. Beecher's first sermon in the church on Orange street, by the Rev. Dr. J. Stanley Durkee, present pastor of Plymouth Church and former president of Howard University for Negroes at Washington.

When Mrs. Hunt spoke last night she addressed the 2,500 persons packed into the old building in a voice which quavered with age and feeling. Her diction was sharp and her enunciation clear. The pulpit and platform was decorated with flowers given by Harold Anderson in memory of his mother. Mrs. Hunt said, in part:

"I am glad of this opportunity to publicly acknowledge that I have always had a feeling of deep love and gratitude toward this church, whose congregation did so much for me. These agents of the Almighty snatched me from a fate which can only be imagined, never known, as my dear mother and brothers have never been heard of by any of our family since that separation sixty-seven years ago.

"My lot has been a humble one, but I have tried to help in the lowly places. As a teacher, a wife and a mother, I have tried to exemplify and to inculcate the principles of a Christian life. I have found, as those whom we honor to-day, that service is the highest expression of love.

### Paying Her Last Visit.

"It is not likely that I shall ever come back again to Plymouth Church. My first visit here was sixty-seven years ago, and twenty-five years later I was again here in Brooklyn and visited the Rev. and Mrs. Beecher but was not in this church at that time. Now, after a lapse of forty-two years I am here again—most probably for the last time. You can see by this that a trip to New York is a remarkable occurrence in my quiet career.

I shall carry a vivid memory of this occasion throughout the rest of my life and shall always love this church for what it has been in the past and for what it is to-day. I shall remember with great joy in these times of many changes, that there has been no change in the goodness of these descendants and successors of the congregation of several decades ago. I shall remember with joy that you are pastored by one who is worthy to carry on the work of his distinguished predecessors.

"Thanking you for making it possible for me to be with you to-day, I wish for you Godspeed, forever and ever in Plymouth Church."

## AGED SERVANT WINS \$24,000 BACK SALARY

MAYSVILLE, Mo., April 28. (Preston News Service).—Sarah Duncan, 65-year-old servant, was awarded \$24,000 by a jury in Circuit Court here Wednesday afternoon from the H. Clay Duncan estate of Osborn, Mo. The jury deliberated five hours, returning with a 10-2 verdict.

When the verdict was read in court many of those who had attended the trial gathered about the elderly woman and congratulated her.

The woman originally had sued for \$80,000, the amount which she claimed was due her for lifetime wages in the Duncan household. Under the statutes of 1865 interest could not be compounded on money due through verbal contract, and the petition of the plaintiff was amended, cutting the sum asked from \$80,000 to \$24,000, the amount claimed to be due her plus simple interest for forty-seven years.

THIS CLIPPING FROM THE  
N. Y. WORLD

MAY 16 1927

# EX-SLAVE GIRL BACK AT SCENE OF 'SALE' IN BEECHER CHURCH

Mrs. James E. Hunt, "Pinky" of 1860, Speaks in Brooklyn From the Same Platform

## RECALLS FEW MEMORIES OF SYMBOLIC CEREMONY

Sobbing Congregation Then Gave Jewels for Freedom—Capacity Crowd Applauds

The symbol of a controversy which convulsed the Nation came back to Plymouth Church, on Brooklyn Heights, yesterday, a plump, olive-skinned woman, whose black hair is threaded with gray. She sat last night in the high-backed armchair on the platform on which she perched, a slip of a girl, sixty-seven years ago, while men and sobbing women, swept to the brink of hysteria by Henry Ward Beecher's flood of eloquence, threw jewels with their money into the "offering for freedom."

The old church was packed as for one of Henry Ward Beecher's own sensational performances by people young and old, black and white, who came to get a glimpse of Sally Maria Diggs ("Pinky"), the slave girl who was sold to the congregation one morning in February, 1860.

Mrs. James E. Hunt, as she has now been for many years, sat demurely, her eyes downcast, while the Rev. J. Stanley Durkee, the new pastor, who discovered "Pinky" in Washington before he came to Brooklyn recently from Howard University, where he was President, essayed to re-create for his audience some of the color and emotion of those far off days of the slavery issue. He was celebrating the eightieth anniversary of the foundation of Plymouth Church, when Beecher began his pastorate with a fervent dedication of himself to the abolition of slavery.

### Congregation Arises to Applaud

When Dr. Durkee ceased and assisted Mrs. Hunt to the front of the platform, the congregation came to its feet with swelling applause. The organist, as if by inspiration, sounded the opening notes of the "Battle Hymn of the Republic." Instantly the congregation plunged into it with a fervor, of which its previous singing had given no hint. In a voice which did not carry be-

yond the first few rows, but with the precise enunciation of an educated woman, Mrs. Hunt read a message which she had prepared. Her memory echoes that dimly the occasion which made her name familiar to every household. She was too young at the time—seven or nine—to know she was a symbol. The business of going to school, of teaching, of keeping house, of giving birth to five children, buried the recollection of that earlier experience until it seemed almost unreal.

"There can be but a few of us present who will be able to recall Mr. Beecher as he stood upon this rostrum sixty-seven years ago," she said. "My own recollection of this time is very meagre, only one incident standing out in my childish mind. My hair was combed back from my face and held in place with a long curved rubber comb such as children wore at that time. Evidently Mr. Beecher had not noticed this before I was put upon the platform, but when he did see it he came quietly to me, removed the comb and said, 'Never wear anything in your hair except what God put there.'"

"The other memorable events seemed not to have impressed me very much, and I am sure that the picture which I now hold of them is the result of repeatedly being told the story.

### Beecher's Work "Christ-Like"

"As the years went by, however, I came to a full realization of the Christ-like work of Mr. Beecher and his associates, Harriet Beecher Stowe, the Falkner brothers and others. What great love, what great compassion for their unfortunate fellowmen, redeeming their bodies as Another had long before redeemed their souls. And in this they followed that great example, inasmuch as they did not defy the law. Such an attitude toward this insidious foe of the Nation was the heaven which led to the manumission of thousands, black and white.

"I am glad of this opportunity to publicly acknowledge that I have always had a feeling of deep love and gratitude toward this church whose congregation did so much for me. These agents of the Almighty snatched me from a fate which can only be imagined, never known, as my dear mother and brothers have never been heard of by any of our family since that separation sixty-seven years ago. These Christians did not stop there, but saw to it that I was given a start on the road to good citizenship. I was sent to school through their willing assistance.

"I have been asked for an opinion concerning the future. I am optimistic, for I perceive in each new generation an increasing thirst for knowledge which they are gaining by means of hard work and self development. They are learning gradually and consistently self reliance, so necessary to perfect development. I see remarkable successes in individuals in the face of seemingly insurmountable obstacles and these things make me believe that they are but the vanguard of a vast host who will not be left behind in the forward march of civilization.

"It is not likely that I shall ever come back again to Plymouth Church. My first visit here was sixty-seven years ago, and twenty-five years later I was again here in Brooklyn and visited Rev. and Mrs. Beecher, but was not in this church at that time. You can see by this that a trip to New York is a remarkable occurrence in my quiet career. I shall remember with great joy, in these times of many changes, that there has been no change in the goodness of these descendants and succes-



sons of the congregation of several decades ago."

It was at the morning service yesterday that Mrs. Hunt returned for the first time to the scene of her liberation. She sat in the Beecher pew with her daughter, Eva, and Miss Beatrice Beecher, a granddaughter of the famous preacher.

"I was almost overcome with feeling," she said afterward. "The tears came to my eyes."

She posed for pictures in the yard beside the statue of Henry Ward Beecher, with its two symbolic figures of Negro slaves, which she served to inspire.

In the congregation yesterday were several persons who knew Henry Ward Beecher, and at least two who remembered the "sale" of "Pinky."

One was J. Hazelton Cooke of No. 144 East 17th Street, who is seventy-six.

"I was with my father," he said. "I was only eight, but I have never forgotten the grand, sweeping eloquence of Beecher that morning. He never preached such a whirlwind sermon as he did that day."

Another was Mrs. Hattie Smith, eighty-one, of No. 215 61st Street, Brooklyn.

She remembered being dressed for the occasion at the home of the Rev. Bishop Falkner, now rector emeritus of Christ Church, Bay Ridge. And, when told yesterday that Mr. Falkner recalled last week that she developed the whooping cough while in New York, Mrs. Hunt said: "Yes, that is right. I remember now—I did have the whooping cough. It wasn't very bad, so that when I would have a fit of coughing Mrs. Falkner would tell me to go out in the cool. That seemed to help me."

It was this Mr. Falkner's brother, John Blake, who bought "Pinky" with \$900 of the \$2,000 subscribed by the Plymouth congregation.

Mrs. Hunt seemed surprised that she was regarded as a "discovery." Her family and their friends in Washington, D. C., have always known that she was "Pinky," she said.

"I suppose it is my fault," she continued. "I lost touch with the people in Brooklyn. Sometimes I wish I had stayed here. My grandmother was a good woman, but illiterate. After she took me back to Washington, my schooling was irregular. If I had remained here I might have been able to do much more for my people than I have done."

#### Attended Howard U.

Mrs. Hunt obtained an education, however. She attended Howard University three years and taught school in Annapolis, Md., and Washington, D. C. She speaks precisely.

While in Annapolis, she met James E. Hunt, another school teacher. They were married. He went to work in the Patent Office, and she retired to house-keeping. They had five daughters, of whom only Eva survives.

Mrs. Hunt says she gave the ring to her own Rose Terry, who lost it when she was still a small girl.

Miss Eva Hunt, who is a Government employee, recalled yesterday the visit she and her mother made to the Beechers when she was only three.

"My only distinct memory is that mother didn't know how to make the door bell ring. She pulled it instead

of pushing it," she said. "After she had pulled it several time, we started away, thinking no one was at home. But Mr. Beecher apparently had heard us. He came to the door, and we went back."

Mr. Hunt, who has retired, did not come to New York with his wife.

Mrs. Hunt and her daughter expect to return to Washington Tuesday.

#### THIS CLIPPING FROM THE BROOKLYN CITIZEN

MAY 16 1927

#### BROOKLYN'S GUEST

"Pinky," born a slave, freed by Plymouth Church in 1860, and now Mrs. Rose Ward Hunt, wife of a negro lawyer in Washington, D. C., paid her third visit to Brooklyn Sunday and was an honored guest at the eightieth anniversary of Henry Ward Beecher's first sermon in that church.

At the time of her first visit Mrs. Hunt was a very little girl and was called "Pinky" because of her red cheeks. It was such a long, long time ago that she remembers little of

what occurred. But she has been told the story often and, as she says, it has molded her life.

Henry Ward Beecher and his helpers in those old days did not stop when they "auctioned off the little slave girl" and raised the \$900 which paid for her freedom. "These Christians did not stop there," said the venerable women in an eloquent address which she made before an immense audience at Plymouth Church Sunday evening, "but saw to it that I was given a start on the road to good citizenship. I was sent to school through their willing assistance. I have looked upon all of this as a trust reposed in me and have ever endeavored to shape my life in keeping with such confidence. My lot has been a humble one but I have tried to help in the lowly places.

As a teacher, a wife and a mother, I have tried to exemplify and inculcate the principles of a Christian life. I have found, as those whom we honor to-day, that service is the highest expression of love."

Many notable events have occurred in old Plymouth Church, but none more significant than the "auctioning off" of the little slave girl by Henry Ward Beecher, the inveterate foe of slavery, and her presence at the celebration Sunday was a happy feature of the occasion.

#### THIS CLIPPING FROM THE BROOKLYN EAGLE

MAY 12 1927

## Two Members of Plymouth Who Saw Beecher Sell Pinky To Greet Her Next Sunday

Two men who, so far as known, are the only living individuals who saw Henry Ward Beecher auction off the negro slave girl "Pinky" in Plymouth Church, in 1860, expect to be present next Sunday when the child who stood on the auction block in Brooklyn returns to the church on Orange st. These men, who will greet "Pinky," now a grandmother of 76 and the wife of an attorney of Washington, D. C., are Philip M. Knight, 90, of 89 Macon st., and Charles F. Halsey, 79, sexton of Plymouth.

"So far as I am aware we are the only living persons who were present in Plymouth that bright spring day when Mr. Beecher auctioned off the slave girl in order to secure her freedom," said Mr. Knight today. "I have been a member of Plymouth Church for a longer period than any one else. If there were any others living who were there that day I think I should know of them."

#### Will Attend Next Sunday.

Mr. Knight, who is in fair health, considering his age, attended services last Sunday, and unless the weather is inclement expects to be present to greet Mrs. James Hunt, who as a child caused the wealthy women of the congregation to cast their jewelry into the collection plate to free her following Mr. Beecher's impassioned appeal. Mr. Knight joined Plymouth when 23 years of age im-

mediately after his arrival here from Boston in 1858. Until a year ago he was an active member of the paper manufacturing firm of John H. Lyon & Co., and is regarded as the dean of the paper trade in this city. He was a warm personal friend of Mr. Beecher and his family.

Mr. Halsey, who has been sexton of Plymouth Church for the last 31 years, joined the Sunday School in 1859 and became a member of the church in 1862.

"I was just a boy of 12 and don't recall whether the ladies wore hoop skirts and pantalettes or not on the day of the auction," he said in answer to a question. "I do remember we boys went fishing in the river off Fulton st. and caught mostly eels."

#### Out Just 6 Sundays in 31 Years.

"In the past 31 years I have only missed six Sundays from church, I am glad to say, so excellent is my health."

"When I joined the Sunday School, back in 1859, we had a fountain in the room filled with goldfish. This was when the Croton water was first piped here. I recall standing beside the fountain looking at the goldfish one Sunday when I felt a hand on my shoulder and there stood Mr. Beecher. When my father joined the church he had told Mr. Beecher he had given up the milk business because he could not compete with the men who watered their milk."

"This Croton water seems good

enough to put in milk," laughed Mr. Beecher, as he paused to talk to us. He was a fine man, a big-hearted man, and this trait manifested itself no matter what the circumstances."

#### Bought Second Girl, Too.

Mr. Halsey declared that all the jewelry thrown into the collection for the purchase of "Pinky," as the little slave girl was known, was returned. He said enough money was taken up to purchase not only "Pinky" but another girl whose name he could not recall.

Plymouth has a number of members who have passed the three-score-and-ten mark. Mrs. Antoinette E. Fraser, who is over 90, joined the church 33 years ago. Mrs. Vernie J. Ryan, 94, joined in 1875. Miss Emma Bowen, who is in her seventies, joined in 1866, which makes her the oldest woman in point of membership. George T. Matthews, who joined in May, 1874, is in his eighties.





**THE DIXIE DARKIE COMES INTO HIS OWN**—The services of the colored man in the building of the south are recognized by this monument at Natchitoches, La. J. L. Bryan, a citizen of that place, was the donor of the memorial.

(Tribune photograph)

THIS CLIPPING FROM THE  
BROOKLYN CITIZEN

MAY 16 1927

## THREE THOUSAND HEAR PINKY, SLAVE GIRL SOLD TO FREEDOM HERE SIXTY-SEVEN YEARS AGO

**Hundreds Turned Away from Plymouth Church on Anniversary of Sale and First Sermon Preached in Borough  
by Dr. Henry Ward Beecher**

An aged, trembling mulatto woman, dignified, intelligent and cultured despite her humble birth, stood on the flower-banked rostrum of Plymouth Church last night and paid reverent tribute to the memory of the man who, sixty-seven years ago, sold her, a 9-year-old slave girl, into freedom.

The woman who thus honored the name of her emancipator is Mrs. James Hunt, 76 years old, now the wife of a negro lawyer in Washington, D. C. The man who auctioned her into freedom so many years ago was that famous Christian minister and agitator for the abolition of slavery, the Rev. Henry Ward Beecher.

More than 3,000 people, among them aged men and women who witnessed the "freedom sale" sixty-seven years ago, filled the historic old church to the doors for the services last evening, while hundreds more were turned away unable to gain entrance. Every available seat and all standing room was taken long before the services began. A sensational Broadway attraction could hardly have aroused greater interest.

Men and women of all degrees came to see and hear the former slave girl, "Pinky," grown old and dignified with the years, and to join in the celebration of the eightieth anniversary of the first sermon ever preached in Plymouth Congregational Church by Henry Ward Beecher.

### Fight Against Slavery

It was in that first sermon, commemorated yesterday morning and last night, that the great preacher and supporter of Abraham Lincoln set forth the program of progress which he followed during the forty years of his

service in the pulpit of Plymouth Church. It was also in that first sermon that Henry Ward Beecher took a solemn oath to fight the evil of human slavery till it was ended.

Last evening Mrs. Hunt, attired in black and with a bit of her iron-gray hair showing beneath her hat, sat in the pulpit in the same chair in which she had crouched when Mr. Beecher, on Feb. 5, 1860, had offered her for sale to his congregation as a part of his war against slavery.

Following the musical prelude and the Scripture reading, the Rev. J. Stanley Durkee, present pastor of the church, described briefly that freedom sale in introducing Mrs. Hunt.

"The little slave girl called Pinky or Pink, because of her red cheeks, sat here on this very platform. Over her stood that memorable figure, Henry Ward Beecher, assuming the attitude of a typical Kentucky auctioneer. In a hoarse, raucous voice, cold and calculating and inhuman, he offered this 9-year-old girl to the highest bidder. His congregation caught the spirit of the occasion and contributed the \$500 necessary to deliver the child to freedom."

"Mr. Beecher received the offering with tears of compassion in his eyes, and lifting from the basket a valuable ring which had been placed there by Rose Terry, the author, he placed it on the child's finger, exclaiming, 'Remember, with this ring I do wed thee to freedom.' Then he placed his hand on her head and sent her forth to live as a child should live."

### Pinky Tells Own Story

When Dr. Durkee presented her to the congregation, all rose and sang "The Battle Hymn of the Republic." The

one-time slave, now an educated woman, in a trembling voice which was yet firm with reverence, told with the utmost simplicity of what her liberator had done.

"It is with deep emotion that I greet you and congratulate you upon this your eightieth anniversary," Mrs. Hunt said. "I feel it is a great privilege to be with you to-day, to join you in your celebration and especially to extol the memory of one whose name always seems to me to be the complement of Plymouth Church, the Rev. Henry Ward Beecher. There can be but a few of us present who will be able to recall Mr. Beecher as he stood upon this rostrum sixty-seven years ago. My own recollection of this time is very meagre, only one incident standing out in my childish mind. My hair was combed back from my face and held in place with a long, curved rubber comb, such as children wore at that time. Evidently Mr. Beecher had not noticed this before I was put upon the platform, but when he did see it, he came quietly to me, removed the comb and said, 'never wear anything in your hair except what God put there.'"

"The other memorable events seemed not to have impressed me very much, and I am sure that the picture which I now hold of them is the result of repeatedly being told the story.

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"I am glad of this opportunity to publicly acknowledge that I have always had a feeling of deep love and gratitude toward this church whose congregation did so much for me. These agents of the Almighty snatched me from a fate which can only be imagined, never known, as my dear mother and brothers have never been heard of by any of our family since that separation sixty-seven years ago. These Christians did not stop there, but saw to it that I was given a start on the road to good citizenship. I was sent to school through their willing assistance. I have looked upon all of this as a trust reposed in me and have ever endeavored to shape my life in keeping with such confidence. My lot has been an humble one, but I have tried to help in the lowly places. As a teacher, a wife and a mother, I have tried to exemplify and to inculcate the principles of a Christian life. I have found, as those whom we honor today found, that service is the highest expression of love.

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for I perceive in each new generation an increasing thirst for knowledge which they are gaining by means of hard work and self development. They are gradually and consistently, self reliance, so necessary to perfect development. I see remarkable successes in individuals in the face of seemingly insurmountable obstacles and these things make me believe that they are but the vanguard of a vast host who will not be left behind in the forward march of civilization."

Mrs. Hunt, who is the daughter of a white man and a negro slave, was known as Sally Maria Driggs when she obtained her freedom and was later called Rose Ward Driggs, in honor of Rose Terry and Mr. Beecher. She is a college graduate and one of the leaders of the negro people. At the time she was first brought to Brooklyn, she and her five cousins and grandmother were at the property of John Faulkner, of Alexandria, Virginia.



# Sierra Leone, Ancient Home of Slavery. Ends Legal Status of Odious Institution

**African State on West Coast Said to Have Been Region From Which First Negro Chattels Were Taken to Europe, Also Where Abolition Began Infamous Traffic Flourished for Centuries Out of Port Under Portuguese Rule; Freetown Founded for Freed Blacks by the English and Americans**

Ending the legal status of slavery a law, effective January 1 next, Sierra Leone, Africa, writes "Finis" on the history of an evil institution. From that region on the west coast of the Dark Continent, tradition says, the first Negro slaves were taken to modern Europe, and there, too began the struggle for the abolition of human bondage. The last ordinance applies to the hinterland or protectorate, which is linked with the British colony of the same name, founded in the cause of freedom.

Colony and protectorate, lying as they do between Liberia and French Guinea, were centuries ago in the heart of the slave trade. The colony, established as a refuge for freedmen, extends in a strip of 180 miles in length and varying from eight to twenty miles; the protectorate has an area of fully 27,000 square miles; is inhabited by thirty-five different tribes and has a population of about a million and a half. The news that slavery exists anywhere on this earth, or has a legal standing, comes rather as a shock, and yet there are 220,000 slaves still in the wilds far back from the Sierra Leone coast line.

The western shores of Ethiopia were explored by the Portuguese in the fifteenth century under the direction of Prince Henry the Navigator. His captains appeared in that region in 1442, and two years later was begun the modern slave traffic which was to cost so much in blood and treasure. Although those inveterate dealers in their fellow beings, the Arabs, were active in the traffic, the Portuguese were the first to bring the shackled Africans to Europe from the West Coast. Spain, England, France and Holland soon followed.

## Named by Portuguese

Padro de Cintra, of Portugal, in 1482 sighted a huge mountain, not far from a wide harbor, about the head of which

roared, and this he called the Lion—the Sierra Leone. Probably the sawlike peaks seemed to have a leonine form, which is a more probable explanation. Sierra Leone soon became one of the blackest names in a nefarious trade.

Under the Portuguese the Bance and Banana Islands swarmed with slave ships in the seventeenth century. It was from this region that large numbers of captive blacks were sent to the West Indies, and also to the British colonies in the New World. The first shipment of slaves to reach what is now the United States was landed from a Dutch ship which in 1619 arrived at Jamestown, Va. The traffic soon grew to enormous size and from the interior of Africa came many dark cargoes.

The first attacks on slavery began in both England and the American colonies early in the eighteenth century. After the Revolution there was a general awakening of the sentiment against holding slaves, and both British and American philanthropists became interested in establishing a colony for freedmen at Sierra Leone. The movement was sponsored in 1786 by Dr. Henry Smeathman and others, with the intent also of sending to the colony Negroes who had served in the army and navy in the War for Independence.

A settlement finally was established under the direction of Granville Sharp, of London, as a refuge for fugitive slaves and called Granville's Town. The place was abandoned and the little colony was taken to what is now Freetown. There were 400 Negro men and about sixty women in the original settlement.

## Freetown Capital of Colony

Freetown, the capital of the Sierra Leone colony, to-day has a population of 40,000 persons of mixed races. Only recently laws have been passed giving representation in the council to natives who descended from those refugees "set free by British valor and British philanthropy." The first freedmen came not only from Africa but

N. Y.  
HERALD TRIBUNE

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from all quarters of the globe, sent there by friends of liberty. Through the activity of John Clarkson, one of the first abolitionists, 1,100 Negroes who had been held as slaves in Nova Scotia were landed at Sierra Leone in three small vessels after a long and stormy voyage.

To this day among the first families of Freetown are hundreds who proudly bear names which were given to them haphazard by old slave traders, some of whom had a sardonic sense of humor. Among these titles are such as John England, Louis France, Jane Freedom, Famous Festus, Leone Leonard Lumpkin, Ajax Smith, Orestes Jones, Augustus Roman, Pompey Pericles and the like. The classical names which many Negroes of the South had before the Civil War were due largely to the system of identifying their captives which was used by the traders of the African West Coast when Freetown was in the making.

This small colony of the free at capital of as strange a colony as exists anywhere under the sun. Out of the mixed races of native origin and from the traces of Portuguese and other European stocks there sprang a people of very distinctive traits, the Sierra Leonians, with customs and mannerisms as picturesque as their names. The efforts of Christian missionaries, of educators of all kinds and of philanthropic societies had borne fruit.

## Climate Hard on Whites

A far from desirable possession it was for the British, although it had a strategic value as a base for navies. The sanitary conditions were so bad that the colony always was referred to as "The White Man's Grave." Governors sent from England to rule over it were glad to get back home after a few months' tenure of office. Hence the remark of Sydney Smith, the English wit, that it always had two Governors, the one arriving there and the one arriving in London to give up his post. Among the best of these early rulers was Zach-

ary Macaulay, father of Thomas Bof the British officials to collect a house tax from the chiefs. Macaulay, the historian, for he had a deep and earnest desire to help the once enslaved people to make their own way.

The determination of civilized nations to abolish slavery was only a gesture for many years, for the outlaw traffic continued. The abolition act was officially promulgated at Freetown in 1808, and from that place expeditions against the slavers went out to scour the seas off the West Coast. There, in the port of Sierra Leone, were established the "slave courts," which passed on the fate of vessels which had been seized in the forbidden trade.

After the War of 1812 there was a general movement throughout the world to suppress the traffic, but the smuggling in human chattels was very active. The slave ships of the nineteenth century were as boldly operated as the rum ships of the twentieth. Of them, 333 were brought into the port of Sierra Leone from 1819 to 1839, and yet so fast did the illicit business grow that in the next decade 750 of the slavers were convoyed there as prizes. It was not until 1850, indeed, that the traffic was well under control, so far as the exporting business was concerned.

Freetown in finding itself became the capital of as strange a colony as exists anywhere under the sun. Out of the mixed races of native origin and from the traces of Portuguese and other European stocks there sprang a people of very distinctive traits, the Sierra Leonians, with customs and mannerisms as picturesque as their names. The efforts of Christian missionaries, of educators of all kinds and of philanthropic societies had borne fruit.

Back of the colony proper is still a realm from which the early slavers had drawn so many victims, aided by native chiefs, and also by the Arabs. Slavery, however, is not the invention of the white man. It was a tribal custom in all parts of Africa long before the Caucasian advent, and there are still isolated races which maintain it in the jungles. Among the tribes were persons who had been made slaves for various reasons, such as debt, crime or defeat in war. The Africans sold them as chattels. So in this back country, not then under British rule, there had been slaves for centuries.

England took charge of this area in 1806, through treaties with many foreign chiefs. The protectorate was not easy to manage, and the native rulers had to be handled with tact. In 1899 a general insurrection in which many lives were lost grew out of the effort

The protectorate therefore has been biding its time in the introduction of reforms, ruling with the steel hand within the velvet glove. It has divided the outlying territory into five districts, as much as possible in accordance with racial lines, and is gradually making changes in the customs and habits of the people.

By the first of next year, however, it is expected that the last trace of the custom made infamous by the slavers and pirates of the West Coast will have been removed.



Old print showing the manner of taking slaves to market



Slavery-1927

## "Good Darkey" Is Dead

WAKE FOREST, N.C. "Doctor" Tom Jeffries, for more than fifty years janitor at Wake Forest College and considered a typical "beefy" war veteran, died here Saturday after a lingering illness.

## History

### William Lloyd Garrison Upon The Slavery Question

I am accused of using hard language. I admit the charge. I have been unable to find a soft word to describe villainy or to identify the perpetrator of it. The man who makes a chattel of his brother, what is he? The man who keeps back the hope of his laborers by fraud, what is he?

They who prohibit the circulation of the Bible, what are they? They who compel 3,000,000 men and women to herd together like beasts, what are they?

They who sell mothers by the pound and children in lots to purchasers, what are they?

I care not what terms are applied to them provided they do apply. If they are not thieves, if they are not tyrants, if they are not men stealers, I should like to know what is their character and by what names they may be called.

It is as mild an epithet to say that a beast is a beast as to say that a spade is a spade. Words are but the signs of ideas, a rose by any other name would smell as sweet.

## The Fugitive Slave in Canada

(By Fred Landon)

For fifty years before the Civil War in the United States, Canada alone offered permanent refuge for the slave escaping from bondage in the South. How many slaves were summarily emancipated by reaching British territory can never be determined definitely, so widely do contemporary estimates differ, but that the loss to the slave-owners was very great is shown by the complaints that were constantly voiced in the South with regard to the protection afforded the runaway in Canada and by the repeated efforts to secure an agreement to surrender fugitives as early as 1826. Henry Clay drew attention to the loss to the South resulting from slaves running away to Canada

and spoke of it as a "growing evil." In that year he wrote to the American minister at London: "They (the refugees) are generally the most worthless of their class, and far, therefore, from being an acquisition which the British Government can be anxious to make, the sooner, we should think, they are gotten rid of the better for Canada." Two years later Clay returned to the subject, declaring that the evil was still growing and pointing out that it was likely to disturb Anglo-American relations. His representations to Great Britain were without effect, however, the answer being made that the American proposals for extradition of fugitives could not be entertained. Britain could not depart from the principle recognized by the British courts that "every man is free who reaches British ground."

The position taken by the British Government was quite in accord with the sentiment of the Canadian people. Sympathy with the fugitive manifested itself in many ways during the half-century that Canada was a city of refuge, and realized in thousands of cases the hopes expressed in the famous old Negro song, chanted so often by black men made free:—

Oh, I heard Queen Victoria say  
That if we would forsake,  
Our native land of slavery,  
And come across de lake;  
Dat she was standing on de shore,  
With arms extended wide,  
To give us all a peaceful home,  
Beyond de rolling tide;  
Farewell, ole master, don't think  
Hard of me,

I'm travelling on to Canada,  
Where all de slaves are free.  
As the number of fugitives escaping to Canada grew year by year, becoming a black stream after 1850, the sympathy of the Canadians manifested itself in the most practical way. While the refugees in the northern states were being harassed by federal agents and dragged back to slavery on the cotton plantations,

Canadians were proud of the fact that their flag stood for true freedom. There were those among them who by their lives showed forth that:—

True freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free.

For Canada's attitude to slavery was not passive but actively aggressive. After the passing of the Fugitive Slave Bill in 1850 the underground railroad, that marvellous system by which slaves reached freedom, could have its termini only in Canada or near the Canadian border, for nowhere else in the North could the slave feel absolutely safe. During the last ten years of the slavery struggle, therefore, that is before the issue was left to be decided by war, Canada was a most powerful factor in the nullifying of the Fugitive Slave Law by rendering slave property in the South unstable and hastening on the final decision that had to be made whether the American nation could longer remain half slave and half free. The South recognized clearly the part that Canada was playing. "Underground railroads are established stretching from the remotest slave-holding states right up to Canada," said Senator Polk, of Missouri, in 1861. The very fact that the negroes knew of a free country to the north was a menace to the slavery system. That knowledge had reached the South as early as the period of the war of 1812, when Kentucky riflemen had been surprised to find black men, formerly slaves, fighting in the Canadian forces on behalf of their new-found freedom. The Southern Negroes, hearing of this might very reasonably argue that their master's enemy was likely to be their friend. As the migration to the north grew during the twenties and thirties, negro colonies were founded in Canada which, in addition to providing homes for those who made their escape, also carried on active operations assist-

ing others out of bondage. Native Canadians, as well as negroes, went far into the south, spreading the news of the free country to the north. In the early fifties the Anti-Slavery Society of Canada was formed, with branches in the leading towns of Upper Canada and until the close of the Civil War continued an active force, assisting fugitives and creating a sentiment hostile to slavery and all its works.

## LOUISVILLE, KY.

AUG 1 1927

### THE ANTI-SLAVERY MOVEMENT IN KENTUCKY.

To the Editor of The Courier-Journal.

Slavery was introduced into Kentucky with the earliest settlers. In 1790, according to the Federal census, there were 12,430 slaves and 114 free Negroes in Kentucky, as against 61,133 whites, or 16.9 per cent of the population Negroes. In 1850 there were 761,413 white people and 210,981 slave and 10,011 free Negroes, or 22.5 per cent of the total population colored. The leading slaveholding section was the Bluegrass region in 1790, but the movement extended gradually to the southeastward to the mountainous districts and soon over the western and southern parts of the State. Since it is obvious that the growth of slavery depended upon the system of agriculture, it might be important to note the value of the exports of Kentucky for 1818: Flour and wheat, \$1,000,000; pork, \$350,000; tobacco, \$1,900,000; cattle, \$200,000; whisky, \$500,000.

That there was a sentiment in Kentucky unfriendly to the institution of slavery was manifested at an early date. David Rice, father of Presbyterianism in the West, published a pamphlet on the eve of the convention of 1792 to frame a Constitution for Kentucky as a State in the Union, under the signature of "Philanthropos," entitled "Slavery, Inconsistent With Justice and Good Policy." He said that slavery began in iniquity, a curse attended it, and a curse would follow it. National vices, he said, would be punished with national calamity. But in spite of his protest the convention by the Ninth Article to the Constitution legalized slavery in Kentucky. The constitutional provision fixing slavery in the State was ably supported by Col. George Nicholas, at that time the most eminent lawyer in Kentucky. Seven of the forty-five members of the convention were ministers, all of whom voted solidly against slavery. The State had stood at the parting of the ways, and the way that was chosen was destined to lead it to the unhappy fate so ably foretold by David Rice.

The anti-slavery movement found ready support through all the religious denominations of the State. As early as 1788, the Baptist Church took a stand on the anti-slavery question. This attitude was reflected in the church at Rolling Fork in 1789 in the following statement: "Is it lawful in the sight of God for a church member of Christ's church to keep his fellow creatures in perpetual slavery?" The Methodist General Conference in 1780 declared in 1780 that slavery was "contrary to the law of God, man, nature, and hurtful to society." The Presbyterian General Assembly in 1781 recommended that measures be taken in the interest of civil society to secure the final abolition of slavery in America.

Henry Clay, at the age of 21, in 1798, published a series of articles in which he stated that, "All America acknowledges the existence of slavery as an evil which, while it deprives the slave of the best gifts of Heaven, in the end injures the master." Niles, in his Weekly Register, stated: "In Kentucky I am told by several gentlemen of high standing, there is so strong an opposition to slavery, that the chief slave-holders have long feared to hold a convention to alter the Constitution."

In 1809 the session of the Concord Church suspended a member for exposing for sale a Negro boy, and upon appeal to the Synod of Kentucky the act was affirmed. In the same year, 1809, the Synod of Kentucky directed the Presbyterians to take such action as to them might seem most prudent to secure the religious instructions of the slaves, and also the humane treatment of them. In 1826 fifteen Presbyterian schools for the people of color were reported to the annual meeting.

Space will not permit of a further discussion of this most valuable part of the early history of Kentucky as regards slavery, but I must refer to the statement by Henry Clay, as president of the American Colonization Society, in which he declared: "If I could only be made instrumental in ridding of this foul blot (slavery) that revered State that gave me birth, or that not less beloved State which kindly adopted me as her son, I should not exchange the proud satisfaction that I should enjoy for all the honor of all the triumphs ever decreed to the most successful conqueror." In conclusion I wish to say that colored people are endeavoring to evince by their morality, educational advancement, and economic progress, that they are deserving the rank and station which they have obtained in society.

JOHN MARSHALL RAGLAND,  
Executive Secretary of the Louisville Urban League for Social Service Among Negroes.



Enid, Okla.  
JUL 26 1927

## Slavery Ended In New York A Century Ago

Empire state lagged behind other northern communities in abolishing the practice of trading in human beings.

One hundred years ago New York abolished slavery within its borders. The history of slavery there before that is forgotten now, but it existed for 200 years. The Dutch started it by importing negroes early in their colonization of New Netherlands. Negroes helped build the forts of New Amsterdam under the stern directions of one-legged Peter Stuyvesant. They fought in the Revolution for the "rights of man," but remained slaves even in the North until fifty years after the Declaration of Independence.

From earliest colonial days New York has had a large negro population, fully one-seventh of the settlers being negro bondsmen, says J. Charles Lauc in the New York Times. Today it outnumbers the entire population of Memphis, Tenn. Harlem is regarded as the intellectual capital of the race. Negroes come from all over the world as free men to seek their fortunes. Millionaires and paupers, merchants and dock laborers, all strata of American life, are found in New York, the largest negro city in the world.

The century has marked the rise of a whole people, taken as captives from tropical forests, into the urban civilization of a far-distant continent; an advance from servitude to the status of free citizenship.

New York just missed being the greatest market of America, in spite of its early and continuous agitation for abolition. It had more slaves than any other northern colony. Many an auction of negroes brought by way of Curacao and the Barbados, as well as direct from Africa, was held in the old Meal and Slave Mart at the foot of Wall street. The site is still pointed out to tourists.

### Slave Riots In New York

Early New York was familiar with the horrors of the barracoon, or slave pen, and the auction block a full century before Harriet Beecher Stowe moved the country with her "Uncle Tom's Cabin." Many of New York's most prominent citizens were large slaveholders. At the same time New York, like Boston and Philadelphia, was a hotbed of anti-slavery sentiment.

The names of two governors were prominent in the movement, Daniel D. Tompkins and De Witt Clinton. In 1793 the state provided for the freedom of those born in slavery thereafter—though such freedom was not to be accorded until the ages of 28 and 25, respectively, were attained by men and women. Almost the last act of Gov. Tompkins had the effect of finally slashing the bonds of slavery. On January 27, 1817, he sent a special message to the legislature recommending the entire abolition of domestic slavery in New York, to take effect on July 4, 1827.

The recommendation was approved and a statute enacted so that the institution no longer had legal existence in the state, although slave trading and fugitive slave hunting kept the people in constant turmoil over the fundamental issue between labor and slave labor.

The laws sponsored by Governor Tompkins was not put into effect until the administration of his rival, De Witt Clinton. The liberating clause in the final decree against slavery, as signed by Governor Clinton read:

"And be it further enacted that every negro, mulatto or mustee within the state, born before July 4, 1793, shall from and after the 4th day of July, 1827, be free."

### Slave Traffic Continued

This act freed the older slaves as the earlier one had liberated the younger. All negro folk were included. The group of "mustee" mentioned in the law was of Spanish and negro extraction, the word being a Yankee corruption of "mestizo."

After the abolition of slavery New York continued to be the center of a great slave traffic. Opposition to giving up the slaves was only shattered finally by the Civil War.

"Blackbirding," or the kidnapping of negroes for slaves, was a major branch of commerce in spite of the solemn convention between the United States and Great Britain in 1803 to end the African slave traffic. While the slaver who captured negroes thus became an outlaw, the slave trader and breeder who sold them in this country—breaking up

families, parting husbands and wives and parceling out children—were unblushingly active.

New York in 1858 was described by the London Times as "the greatest slave-trading mart in the world." The figures seem to bear it out. The New York Evening Post listed eighty-five ships fitted out from New York from February, 1859, to July, 1860, for the slave trade. The New York Leader asserted that "an average of two vessels each week clear out of out cargo." It was estimated that New York ships took 60,000 negroes from Africa to Cuba in a single year.

### Slaves From Dutch Company

The Dutch introduced slavery into the colonies. In 1621 all the Dutch private companies trading with Africa and America were merged into the celebrated West India Company, which fitted out men-of-war against Spain. It imported into Brazil in the four years ending 1623 no less than 15,450 blacks to work its sugar plantations. Between 1623 and 1636 the Dutch captured from the reduced Sao Paulo de Loanda in Africa. With this source on the one side and Brazil and Curacao on the other, they obtained complete control of the slave market.

In 1625 or 1626, six or seven years after the Dutch had discharged a small initial cargo of slaves in Virginia, the first negroes were brought to Manhattan. Among them were Paul d'Argola, Simon Congo, Anthony Portuguese, John Francesco and seven others. Soon thereafter the West India Company publicly promised "to use their endeavors to supply the colonists with as many blacks as they conveniently can."

The empire-dreaming West India Company planned to raise food crops with slave labor in the New World, these to be exchanged for sugar, oil and tropical products raised by other slaves in Brazil. Opposition from indentured white laborers, climatic rigors and the defeat of the Netherlands on the seas shattered this dream.

The log of the slave ship St. John gives some insight into the horrors of the traffic. One hundred and ninety-five negroes were crammed

into the hold of the vessel. Bad food, short rations, want of water, foul air and dysentery were among the afflictions, and as a consequence fifty-six slaves died on the journey.

### Slaves Used In Building

Slaves helped build New York. The town was merely a trading post when the first cargo arrived. To the chagrin of the Dutch West India Company, the settlers would buy very few slaves, and even the company's grant of great patroonship estates failed to promote a plantation regime. The bulk of the slaves left on the company's hands were employed in erecting forts and tilling the land.

In 1644 the company changed the status of these negroes laborers from slavery to tribute paying. It gave eleven of them their freedom on condition that each pay the company every year twenty-one bushels of grain and a hog. At the same time their children were to be the company's slaves. It was proposed by Governor Stuyvesant that negroes be armed with tomahawks and sent in punitive expeditions against the Indians, but nothing came of that.

Dutch farmers on Long Island and in Westchester bought slaves readily, and the village of Gravesend petitioned in 1651 that the slave supply might be increased. One parcel arriving in 1664, described by Stuyvesant as old and inferior, was sold at prices ranging from 255 to 615 florins—about \$100 to \$250, depending on the vigor of the slave. A great cargo of 300 slaves reached port only to be captured by the British. Change of flag, however, made no change in the status of the slave.

### Negro Patriot At Boston

Prive manumission of slaves was frequent. The negroes' participation in the revolution aided the movement for voluntary liberation. One of the first heroes of the revolution was a slave, Crispus Attucks, a mulatto, one of the four victims of the Boston massacre. He was buried with the other three by a procession of Boston citizens starting at Faneuil hall. The four bodies were placed in one grave, which bore this inscription:

Long as in Freedom's cause the wise contend,  
Dear to your country shall your fame extend;  
Which to the world the lettered stone shall tell  
Where Caldwell, Attucks, Gray and Maverick fell.

But, although Attucks was slain as he led a band of patriots to twit the British soldiery and was thus honored, and though many other negroes

fought in the American armies in the Revolution, the abolition of slavery was not intended by the framers of the Bill of Rights. Jefferson's plea against slavery was stricken from the original draft of the Declaration of Independence, opposed by plantation owners and slave traffickers. However, Thomas Jefferson, Patrick Henry, Edmund Randolph, all slave holders, felt deeply concerned, and in the North leading statesmen actively championed the freeing of the slaves.

Vermont took the lead. Delegates to her convention of 1777 which claimed statehood "framed a Constitution with a bill" of rights prohibiting slavery. The opposition of New York on the slavery issue delayed Vermont's recognition as a state until 1791. Meanwhile abolition was growing. Massachusetts, then Maine and Pennsylvania put an end to slavery, followed by New Hampshire.

## NEGRO STATUE IN LOUISIANA

WASHINGTON—A bronze statue of an old Negro, heroic in size, and ~~appealingly life-like~~, was recently erected in Natchitoches, La. The pedestal, about eight feet high, has upon it ~~aside~~ a bronze tablet, with this inscription: "Erected by the City of Natchitoches in grateful recognition of the arduous and faithful service of the good 'darkies' of Louisiana—donated by J. L. Bryan, 1927."

"The old Negro looks as if he had just shuffled into the square and recognized some of his white folks; he has removed his battered hat and is bowing and smiling by his joyous greeting. His kindly, wrinkled features, gnarled hands and big feet show him a genuine type. He seems ready to tell an Uncle Remus story to any of the wondering white children who come to play on the grass near by."

Thus, Louisianan attempts to pay homage to its faithful colored citizens of yore.



Slavery - 1927

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DALLAS, TEX.

## MEMORIAL TO "THE GOOD OLD DARKIES."

OCCASIONALLY something so fine is done in this country that it merits more than the passing cognizance accorded it in a news item. That has just happened in the good city of Natchitoches in Louisiana. A banker of that city, J. L. Bryan by name, is the donor of the funds that have led to the erection of a bronze memorial to the old time negroes of Louisiana, described on the pedestal of the monument as "the good old darkies." The report of the unveiling quoted Mr. Bryan to this effect:

I found it strange that no one had encouraged the faithful old souls even by saying as much as "Well done, thou good and faithful servant," and accordingly I decided to say it myself in this way.

The sculptor of this piece had a theme that would challenge the skill and soul of any true artist. In this case the thing accomplished was more than a work of art. It was a work of preservation, the perpetuation of a type that is rapidly vanishing, that ties into the very heart of the traditions of the Old South and into the deeper sentiments of the genuine Southron. It represents as well a sincere and lasting expression of one race's gratitude to another, a tribute as noble as it was deserved.

The term "good old darkies" implies more than servitude in humility. It connotes fidelity to worthy tasks, dependability in every test, inter-racial understanding and friendliness. From such implications the citizens of this new day, whites and blacks, might draw inspiration and helpful example. Banker Bryan of Natchitoches has done a fine thing in a fine way.

CHRONICLE  
AUGUSTA, GA.

SEP 1 1927

## President Lincoln's Attitude As To Slavery

Of course, there is not an unreconstructed Confederate soldier who would not cheerfully agree that the system of slavery is abhorrent when viewed in the light of intelligent minds of this day and generation. All of us will agree, too, that the primary reason why the North was against slavery and the South for slavery was because in the North it was unprofitable and altogether uneconomical to have a system of slavery, whereas in the South it was profitable because of large plantations that needed tillers of the soil. We shall grant, also, that there were some splendid people in the North who, at heart, believed the system wrong, while at the same time there were large numbers of people in the South who believed the system wrong and demonstrated that belief by freeing their own slaves years before the Civil War, voluntarily suffering thereby personal financial losses, which proved their sincerity.

The attitude of President Lincoln himself on slavery before the famous Emancipation proclamation of January 1, 1863 is especially interesting and we find in The Chicago Daily Tribune of August 29 the report of an editorial from that paper of August 29, 1862,

in which President Lincoln said if he could save the union without freeing any slaves he would do it; if he could save the union by freeing all the slaves he would do it; if he could save the union by freeing some and leaving others alone he would do it. The Tribune took the Civil War president severely to task for his attitude. However, Lincoln, a great man at heart, one whose sympathetic, generous and kind hearted nature was touched deeply by the terrible suffering brought on by the war and a man whose heart bled for the women and children on both sides of the controversy who were being bereft of husbands and fathers, showed that he did not consider the freeing of the slaves as the paramount consideration in the war. Lincoln never wanted war and, of course, had he lived there would have been far less horror in the period of reconstruction. We feel that all Southerners will cheerfully admit these facts.

The statement attributed to him in The Chicago Tribune, however, will be news to many who did not know that he made any such statement, although close students of history will recall that this was Lincoln's attitude. Afterwards came the Emancipation proclamation when the Union armies were flush with victory and still later the Gettysburg address. The editor feels that this will be especially interesting to students of history and also shows that the strength of the Confederate armies was such in August 1862 that the Union would have accepted peace without freeing the slaves and had this been followed

up hundreds of thousands of lives that were later sacrificed would have been saved, while we feel that our Southern people, recognizing the fact that slavery was a relic of barbarism, would have shortly freed the slaves of their own volition. Certainly there is not a single person within the confines of this country who would now attempt to defend slavery, yet for 100 years after the settlement of this country, its good morals was almost universally accepted. We are progressing in every way and the enlightened public conscience that Jefferson wrote about was not nearly so enlightened as we are today.

The Tribune editorial of August 29, 1862 was as follows:

President Lincoln says: "If I could save the Union without freeing any slaves, I would do it; if I could save it by freeing all the slaves, I would do it, and if I could save it by freeing some and leaving others alone, I would also do that."

It seems to us that President Lincoln

## Illinois' First Governor Possessed Nine Slaves

Chester, Ill.—The last will of Shadrach Bond, first governor of Illinois, was recently brought to light from the dusty archives of the Randolph county courthouse.

Made in April, 1832, the will showed the executive's personal estate was only \$2,248.56. It included nine slaves, valued at from \$25 to \$250 each; a barrel of whisky, valued at \$14, and a half barrel of apple brandy, valued at \$5. The whisky was described as "very old."

The nine slaves had been promised their freedom after a term of service; and the number of years each had to serve was specified in the will.

Bond died the same month his will was made. He was a native of Maryland, came to Illinois in 1794, when it was still a part of the Indian territory.

After serving as the first territorial delegate to congress from Illinois, Shadrach Bond was elected governor when the territory became a state in 1818.

with his usual frankness here admits that he has not yet definitely decided in his own mind what course he should adopt in regard to the controlling element in this terrible conflict. We would respectfully ask, is this a condition of things becoming to our executive in this fearful crisis? What further amount of suffering, of expenditure, of mortification, of loss of confidence at home and character abroad, must be undergone before this great doubt shall be solved?

President Lincoln possesses many qualifications and characteristics that attach to him the admiration and respect of our people. His unselfishness, his unambitious, unpretentious, undoubted patriotism, his logical ability, and his pure character give him a strong hold on the hearts of the people. Why cannot he rise above the trammels of mere policy—always short-sighted and time serving—to a clear comprehension of the requirements of this great exigency! He has it in his power to write his name alongside that of Washington, and all that is necessary is for him to prove himself, as Washington was, adequate to his place and occasion.



# SLAVERY STILL RAISES INTERNATIONAL ISSUES

## Traffic in Human Beings Along African Coast Has Not Been Completely Suppressed—System Holds at Least 5,000,000 Victims — British Colonial Reforms

By P. W. WILSON.

**U**SUALLY it is assumed that, personally opposed to the deep-seated this year of grace 1927, slavery, slavery that prevails throughout the and the slave trade are evil country. But the Regent has to admit that have been brought to admit the evil, nor is the evil confined end by the march of civilization and to Abyssinia itself. The one African the conscience of mankind. Was not State that has survived into modern the nineteenth century one long rec- times as an independent sovereignty ord of emancipation applied to Amer- is today the stronghold not only of ica, to Africa, to Asia and even to the slave owner but also of the slave raider and the slave trader. the peasants of Russia herself?

It comes as a shock, then, to be told on the authority of the League of Nations that the system prevails still in nineteen countries and that it affects a population difficult to estimate but not less than 5,000,000 in number. The slaves still to be emancipated in the year 1927 are more numerous than the negroes emancipated by the proclamation of President Lincoln. Even within the British Empire there are survivals of slavery, one of which—that in Sierra Leone—is provoking serious controversy.

### China and Abyssinia.

The chief slave-holding countries are China and Abyssinia, in each of which it is estimated that about 2,000,000 persons are held in bondage. It is only fair to add that in China the evil is the less serious of the two. Her slaves are probably but one in 150 of the whole national population. In Abyssinia the slave is numerically one in five of her inhabitants.

Slavery is so unpleasant a word that one Government in China—the Cantonese—has thought it well to apply the term "adopted children" to women captured or sold into bondage. If we ignore the camouflage, however, we can hardly doubt the statement that China's chronic dissensions and the resultant confusion of authority have been favorable to the traffic not only in opium but also in human beings. A very fact that the municipal authorities of a city like Fatsan have issued an order prohibiting the direct sale and purchase of slaves is significant.

### Abyssinian Ruler Opposed.

According to Dr. Thomas Jesse Jones of the Phelps Stokes Fund,

Ras Tafari, Regent of Abyssinia, is personally opposed to the deep-seated this year of grace 1927, slavery, slavery that prevails throughout the and the slave trade are evil country. But the Regent has to admit that have been brought to admit the evil, nor is the evil confined end by the march of civilization and to Abyssinia itself. The one African the conscience of mankind. Was not State that has survived into modern the nineteenth century one long rec- times as an independent sovereignty ord of emancipation applied to Amer- is today the stronghold not only of ica, to Africa, to Asia and even to the slave owner but also of the slave raider and the slave trader. the peasants of Russia herself?

The markets are still open and a British colony like Kenya has to spend \$200,000 a year in protecting the natives from bandits whose base of operations is the ancient Kingdom of Ethiopia. In recent years many thousands of Africans have been abducted by Africans under the cruel conditions associated with the old-time slave gang.

The record of Great Britain as an agent in the suppression of the slave trade has been excellent. Within the last few years the Maharajah of Lepai, her ally, has emancipated 53,000 of his subjects held in servitude, and in Burmah slaves to the number of 5,000 have been set free at a cost of \$15 apiece. In mandated territory around Lake Tanganyika, no fewer than 185,000 slaves, taken over from German sovereignty, have been liberated.

### The Sierra Leone Problem.

But in Sierra Leone Great Britain herself has been caught napping. Her territories in that region are held in part as a protectorate over native chieftains who are responsible for the actual exercise of authority. These chieftains, ruling over villages, claim a right over slaves which resembles somewhat the ownership of serfs by feudal landlords in Europe.

During thirty years of sovereignty Great Britain has acquiesced in this native law. Precisely how many slaves are held under it cannot be said. Estimates differ. The highest is 215,000. Another figure is 150,000, of whom one-third, or 50,000, have freed themselves by marrying their masters' daughters. But at the lowest estimate there are 100,000 human beings held as chattel slaves in a comparatively obscure province of West Africa.

### To End in a Generation.

Last year was passed an ordinance which, if it had been carried out thirty years ago, would have brought the abuse to an end by this time. By this ordinance all persons born or brought into the protectorate are declared to be legally free, while all slaves become free on the death of their master. The ordinance thus confines slavery to the present generation and prevents any recruitment of the system from outside the protectorate. As the slaves and their masters die off, the numbers must diminish and, with them, the importance of the institution as an industrial and domestic factor.

Indeed, there is a third clause in the ordinance which is even more drastic. The law is laid down that "no claim for or in respect of any slave shall be entertained by any of the courts in the protectorate." This clause means that no compensation is paid to chiefs and others who lose possession of persons hitherto regarded as their slaves. For instance, a child of a slave, though born in that status, is liberated automatically and without any money passing to the owner of the parent or parents.

### Fugitive Slaves.

Thus encouraged, many of the slaves began to escape. If they reached the directly governed colony of Sierra Leone, they could not be recaptured. But within the protectorate the chiefs did not hesitate to seize them and return them to their owners. It meant that suddenly Great Britain, in this twentieth century, has been confronted by the very problem of the fugitive slave which Harriet Beecher Stowe dramatized in "Uncle Tom's Cabin."

A recaptured slave appealed to the courts and charged his master with assault. It was, of course, a test case, and in the lower court the slave won. But on appeal the Supreme Court of Sierra Leone, by the vote of two Judges to one, decided against the slave, the decision stating that "reasonable force" might be used to retake him. At present this is the law.

The dissenting Judge did not mince his words. He said:

"Slavery is repugnant to natural justice, equity and good conscience, and the Court should not support the institution in any shape or form, whether the Legislature expressly forbids it or not."

### Present Status Untenable.

Sir John Simon, now regarded as Great Britain's foremost lawyer, has stated in trenchant terms that the case cannot be left where it now rests. There is no question here of the contented slave, considerably treated by a kind and indulgent master, and with no desire to obtain a greater freedom. The slave is not contented with his lot when he risks life and limb in a dash for liberty.

The issue so raised affects not only the British Empire but also Great Britain's position on the League of Nations. That the decision of the two Judges will be challenged in Parliament goes without saying. Indeed, it may be taken for granted that the Government will itself anticipate such criticism.

Throughout Northern Africa and the Near East there is a good deal more of slavery than is usually realized. In Egypt, where a negro employed let us say at a hotel need only go to the police station and claim his freedom, the servitude has been ameliorated until it is scarcely distinguishable in many cases from permanent occupation. In the Sudan slave raiding has been stopped and the system is to be regarded only as a local survival, more obvious in some districts than in others.

### Checked but Not Stopped.

From Turkey, Morocco, Tunis and Algiers the sensations of slavery have been perhaps eliminated, but the thing itself has still to be completely eradicated. The hideous massacres of the Armenians left many thousands of survivors in a state of slavery, from which some have been liberated by the efforts of sympathizers in Western countries, but there are many who have not been thus rescued.

Hence the importance of the fact that by the convention of St. Germain, signed in 1919, it is declared that "slavery in all forms"—a very far-reaching and significant phrase—shall be suppressed by the signatory powers. This may be regarded as the Magna Carta of the world, now rapidly developing into a new era for mankind.

A mere declaration of principle is not, however, enough. It was the Irish orator John Philpot Curran who said that "eternal vigilance is the price of liberty"—a sentiment which he repeated more than once. This is the principle that has

been applied by the League of Nations to the abolition of slavery. Not only has there been signed at Geneva an anti-slavery convention which has been ratified by more countries than any other convention adopted hitherto, but further, by a provision wisely inserted at the suggestion of Dr. Nansen, all countries where slavery exists must report annually to the League and state how far suppression has proceeded.

### Slave Trade Continues.

With slavery as with armaments, a distinction has to be drawn between the possession by a country and the traffic between countries. It is not quite certain whether the League of Nations has been as successful in handling the slave trader as the slaveholder.

There are regions where the traffic in slaves still continues—for instance, along the coasts of Arabia and East Africa. In 1926 Sir Austen Chamberlain and Viscount Cecil denounced all such traffic, whether on land or sea, as "a crime against the human race." This contention, which includes the right of search as a corollary, was not accepted as practical politics by certain other nations—Italy, for instance, and France and Portugal.

### Other Forms of Slavery.

While the number of chattel slaves is estimated to be not less than 5,000,000, it is clear that real slavery, in other forms, affects a far wider population. There is peonage of various kinds. There is apprenticeship of children. There is servitude for debt. There is contract labor.

In fact, with the whole world subjected to a rapid material development, in which old customs are everywhere yielding to new conditions; with knowledge everywhere exercising an authority over ignorance; with strength everywhere controlling weakness, there are all the elements available for the elaboration of a slavery in the future not less oppressive than the slaveries of the past.

What does make a difference is the fact that for the first time there has been set up a world-wide organization that is immediately sensitive to the appearance anywhere of these abuses. It has no power to abolish them, but it has the power to expose them to the light of day. The most influential of nations can be brought to the bar of international opinion and can be asked to explain its treatment of its humbler citizens. It may be hoped that this initial right of information, if firmly maintained for a few years, will become an effective guardianship, strong

enough to prevent the grave wrongs by man to man which too often have stained the pages of social history.



Slavery - 1927

BROOKLYN CITIZEN

FEB 14 1927

## LINCOLN BIRTHDAY SERVICES HELD AT PLYMOUTH CHURCH

From the pulpit in old Plymouth Congregation Church in this borough, where sixty-seven years ago this month Henry Ward Beecher auctioned off a 9-year-old Negro slave girl to free her, and where three weeks later Abraham Lincoln listened to the appeal of Beecher to which many attribute his emancipation, a new appeal went forth last night for the emancipation of the colored race on the occasion of the church's observation of Lincoln's birthday.

The services were given over to an appeal for funds for the construction of the new building of the Negro Church of the Nazarene at Grand avenue and Lefferts place, and the Negro congregation attended the joint service.

Addresses were made by Dr. Henry H. Proctor, of the Church of the Nazarene; Rabbi Alexander Lyons, of the Eighth Avenue Temple, and Dr. J. Stanley Durkee, of the Plymouth Congregation. Dr. S. Parkes Cadman, scheduled to address the meeting, was unable to be present due to the illness of his assistant pastor who was to have filled his pulpit.

Dr. Proctor praised Plymouth Church as the outstanding friend among all the white churches of America in aiding the vNegro race and recounted the work of its four pastors—Henry Ward Beecher

Lyman Abbott, Newell Dwight Hills and the present minister, Dr. Durkee, in the interest of colored religious and economic emancipation.

He told of the auction of the slave girl from the pulpit by Beecher on Feb. 5, 1860, and of Lincoln's emancipation sermon on Feb. 26, of the same year.

"It was Plymouth Church," declared Dr. Durkee, "that moved the gates of hell and gave liberty to the colored race. Lincoln belonged to no church, but America never saw a more pious man. And to show that his footsteps have been followed by them he set free, statistics will show that not a single Negro has since then ever become an atheist or an anarchist."

He pledged the Church of the Nazarene to carry on the work of Lincoln. Rabbi Lyons compared Lincoln in

emancipating the slaves, to Moses, the Lincoln of the Jews, in freeing them from the bondage of Egypt. He declared that men like Booker T. Washington, Major Moultrie and Dr. Proctor were only exponents of the possibilities of the colored race if assisted in their religious development.

Dr. Durkee declared that February was a memorable month in Plymouth's history, for in addition to the Lincoln incident, Beecher's last public appearance at the church was on Feb. 27, 1887.

From Late Editions of Yesterday's Times

### LINCOLN AUTOGRAPH BOUGHT FOR \$4,700

*New York Times*  
Bit of Speech on Slavery Is Sold  
at Auction—\$2,900 for Letter  
by Emancipator.

2-3-27  
\$2,800 FOR RODNEY MISSIVE

*New York N.Y.*  
It was Written Six Days After the  
Patriot Signed the Declaration—  
\$1,900 Paid for Roosevelt MS.

An autograph manuscript of a portion of a speech by Abraham Lincoln on slavery and equality brought \$4,700 last night at the Anderson Galleries at the auction of the autograph collection of A. C. Goodyear of Buffalo, N. Y.

The fragment, which was bought by the Rosenbach Company, is believed to have been a part of the speech made by Lincoln at Cincinnati on Sept. 17, 1859.

Gabriel Wells gave \$2,900 for a letter which Lincoln wrote a month after his nomination for the Presidency to publishers of his biography, denying that he had authorized the work.

A letter written six days after the signing of the Declaration of Independence by Caesar Rodney, signer from Delaware, was bought by the Rosenbach Company for \$2,800. John F. Howell gave \$2,800 for an autograph letter by James Wilson, signer of the Declaration from Pennsylvania.

The Rosenbach Company paid \$1,900 for an autograph letter by Joseph Hewes, signer of the Declaration of Independence from North Carolina, and the same price for an original autograph manuscript by Theodore Roosevelt, "Last Days With the Buffalo."

An autograph letter by Edward Rutledge, signer of the Declaration, from South Carolina, was obtained by the Rosenbach Company for \$1,350. The same buyer paid \$1,000 for a letter by Richard Henry Lee, signer from Virginia.

A letter by Roger Sherman, signer of the Declaration from Connecticut, was bought for \$1,800 by John F. Howell, who also paid \$1,700 for a letter by James Smith, signer from Pennsylvania, and \$1,300 for a letter by Thomas Kean, signer from Delaware, endorsed by George Clymer, signer from Pennsylvania.

## DAUGHTER OF JOHN BROWN PASSES AWAY

### Saw Father Hanged at Harpers Ferry

Los Angeles, Calif.—The recent death of the last member of the family of the sainted martyr, John Brown of Osawatimie, opens anew the life and memory of this great abolitionist.

Mrs. Annie Brown Adams was the last of the 20 children of this great man to die. Eight of his children died in their infancy. The others grew up and shared with their father his fight to free slaves. Two of his sons gave their lives along with their father at Harpers Ferry. Valerius Brown, one of the last surviving sons died a few years ago in Oregon.

### SAW HER FATHER AND BROTHERS HANGED

Mrs. Adams was with her father constantly during his fight to aid our people and it was she who kept house for the party that made its final stand for the freedom of the slaves at Harpers Ferry. She remained with her father throughout the fight and trial at Charles Town, which was in the present state of West Virginia. She was one of the eye-witnesses who saw her father hanged in a vain but undying effort to wipe out the slave stigma.

After seeing her father laid beneath the sod, she returned to New Richmond, Pa., where her father had operated an underground railroad station for the transfer of slaves from the southern states. After aiding in this work for sometime she moved to California, where she spent the remainder of her days.

### OLD PARTY IS FAST DYING OUT

Another member of the Harpers Ferry party died here last September. He was the final survivor of the military escort at the trial of John Brown.

There are two men left alive who engaged with John Brown in his great enterprise. They are Thomas Tibbles of Omaha, Neb., and David Kessler of Danville, Ill., who fought with the band in the Kansas-Missouri border warfare. Luke Parsons, the last of the band that fought at Osawatimie, died in Kansas last April.

Many people and associations carrying the name of this great man might well lay emphasis on the part the passing of this woman has to do with making more potent the necessity of regarding as almost sacred the name of John Brown.

### "LINCOLN AVENGER" DIES

Preston News Service  
ALBERT LEA, Jan. 6. — Capt. Charles Hazen Farnsworth, aged 33 years, commander of the troop that pursued John Wilkes Booth, Assassin of Abraham Lincoln, died here Wednesday.

In addition to his G. A. R. button, Captain Farnsworth wore the cross of "L. A." (Lincoln Avenger) when his business and civic affairs permitted. He was a great friend of Negroes. He wrote poetry and won considerable attention along this line.

### A FREAK STATUE

At Natchitoches, Louisiana, a statue has been recently set up and dedicated to "the good niggers" of that state. It is the gift of a white man of perverted imagination and taste and warped judgment.

The statue represents a young free, grinning—hat in hand, making a low bow. This statue seems to be the concrete embodiment of a conception of the Daughters of the Confederacy who some time since sought permission from Congress to erect a memorial in Washington to "black mammies."

Not only do self-respecting colored people deprecate the erection of such memorials, but right-minded, normally constructed white people protest against it. It is one of the signs of progress,

that, in Louisiana, large numbers of white people have expressed displeasure that a statue symbolical of servitude should be erected in their state.

Even that class of white people who spend most of their waking hours devising means of keeping Negroes "in their places" would seem to be intelligent enough to understand that statues of the kind erected at Natchitoches, and of the kind proposed by the Daughters of the Confederacy are a reproach to the nation itself and would subject it to the contempt and ridicule of civilized nations.

Of course, there are many "good niggers" in the United States. "Good" in this connection means servile, supine, passive, accepting conditions as they are without any feeling or expression of protest, or any effort of any kind having in view a change. A "good nigger" is a mental defective, if not a moral delinquent.

Until these late years, it has never occurred to anybody to erect monuments to such as these. Those who would defile the country with such structures, symbolical of conditions which mankind is seeking to abolish, are not so much commemorating "good niggers" as they are illustrating their lieve, loves music almost as well as dentistry. His charming wife, we learn, is a musician. Dr. C. Sumner Wormley, called a "prince among men" is another dentist whose musical proclivities are too well known hereabout for extended comment. His vibrant baritone voice has charmed thousands and he is the pride of Washington. Dr. William H. Jackson and Dr. William W. Whipps, both pharmacists, are almost as much musicians as they are professional men.

We are wondering about the musical inheritance—or perhaps we should say, pride—of President John R. Hawkins, of the Prudential Bank, but we know that cashier W. A. Bowie of the Industrial Savings Bank loves music. There is Judge Cobb, Dr. A. M. Curtis, Grand Exalted Ruler J. Finley Wilson, Dr. Walter Garvin, Dr. J. Hayden Johnson, S. W. Rutherford, A. N. Scurlock, Dr. Emmett J. Scott, Robert A. Pelham, Perry W. Howard, L. M. King, and a host of others. Yes, we are wondering if they feel an inclination towards the art to justify adoration.



# Slaves Were Never Held In Vermont

FEB 9 1927

Antipathy Toward Negroes But Considerable Curiosity Was Expressed Concerning Them—Constitution Had Pro- vision Against Slavery.

By JOHN PARKER LE

In The Rutland Herald

has always been Vermont's and boast that her soil has never, the words of John Greenleaf White, "been polluted with slavery." Nowhere, it would seem, is the or prejudice" against the negro in evidence than in Vermont and rest of New England. Perhaps is because these states are so removed from the south, and consequently less in actual contact with the "negro question" than the western and more southern es of America. Hence New Englanders, and chiefly those who e had no association whatever colored folk, are pretty apt to theories about the "equality of k and white," in spite of re- strance from their cousins down h, who maintain that negroes all right, 'if they know their e and keep it."

he wintry rigors of the Green antain state, it is true, were not ctly favorable to the cultivation negro slaves. The black man, and sequently slavery, thrive best in unny, tropical climate, and the e of serfdom has rested chiefly the black in hot, or at least, rm sections of the world. Never- less, one finds here and there a ored person recorded in the au- s of our small towns, and these sons have almost invariably been arded with intense curiosity by New Englander, to whom a "cul- " person is something of a rare t.

ut though Vermont, in a rists, od as one man against tolerating very, some of her earlier people e divided in their opinions on the ject. When the body of John own, on the way to its last rest- place in North Elba, N. Y., pass- through Vermont, the reception he funeral party varied consid- y even in the different localities the Green Mountain state, Bur- ton having manifested its sharp approval, in contrast to a apathetic acclaim in Rutland.

ven the great mulatto cleric, nuel Haynes, whose mixed blood l runs in the veins of a certain mont family, and whose popu ty was tremendous in all New

land, was not quite free from al antagonism on the part of e of the community.

a speaking of Haynes, Graham, land's first lawyer, saw fit to :

Violated, alas! How cruelly, now often, is that unhappy race who are of this excellent clergyman's color, and who are supposed by some scarce to possess faculties above the 'brutes that perish'. But let me ask, when at the Great Day, the secrets of all hearts shall be laic open, whether Mr. Haynes' color will be objected to by that Al- mighty power, who took him from the dust of the earth and made him a man?"

Polemics to the contrary, Yank- ees have always manifested a great curiosity about the negro, recogniz- ing in him a certain kin fondness for humor. And only Yankees can swallow the so-called "negro" stories of Octavus Roy Cohen, whose ebony puppets possess the wit, ay, and sometimes even the dialect, of the dyed-in-the-wool New Englander!

There are some who maintain that "distance lends enchantment" in the matter of colored folk, but be that as it may, no one can shake a New Englander's belief that a negro should have the same freedom as a white man. Carrying out this prin- ciple, the constitution of Vermont, framed on July 2nd, 1777, declared that "all men are born equally free and independent, and have certain natural, inherent, and unalienable rights, amongst which are the enjoyment and defending life and lib- erty." But the same constitution it was declared that no person, born in this country, or brought from over the sea, ought to be holden by law, to serve any person, as a servant, slave, or apprentice, unless bound by his own consent.

Attempts were made, in spite of the constitution to transport slaves, or former slaves, out of Vermont, around the post-revolutionary era. In view of this fact, one of the very first laws passed in Rutland, in 1876, included an act "to prevent the sale and transportation of Negroes and Mulattoes out of this state." Warn- ing was therein also given that "if any person shall, hereafter, make sale of any subject of this state, with intent to sell such person as a

slave, every person so offending, and convicted thereof, shall forfeit and pay to the person injured, for such offense, the sum of 100 pounds, and cost of suit."

Judge Thophilus Harrington, of Herrington, the eccentric Rutland magistrate, was among the first to denounce slavery in a Vermont court. Much of this man's life will probably be relegated to oblivion, so perhaps the single thing about Harrington's career will never die is his ruling in reference to a fugitive slave, in a time when slaves were held even in the north.

Harrington, who was chief judge of Rutland County court for three years, and a judge of the Supreme court for 10 years, was applied to in those troublous times for a warrant for the extradition of a negro, claim- ed as a slave.

The claimant made out what he re- garded a prima facie case, and then rested—but the judge intimated that the title to the slave was not satis- factorily established.

Additional evidence was put in, but still the judge was not satisfied. Proof was furnished that the negro and even the negro's ancestors had "time out of mind of man" been slaves of the claimant and his an- cestors.

Still the judge insisted that there seemed to be a defect in the title. Out of patience, the surprised claim- ant asked:

"Will your honor then be good enough to suggest what is lacking to make a perfect title?"

And Harrington thundered back: "A bill of sale from God Al- mighty!"

That unforgettable phrase, "bill of sale from God Almighty," has echoed down the halls of Vermont history as the united sentiment of the people—regardless of laws and legislation, the full-hearted defiance of slavery and all that slavery stands for.

## OLD "MAMMY" DIES.

HICKORY FLAT, Miss., Feb. 11.— Aunt "Liza" Gathers, 101 years, a life-long resident of Benton Coun- ty, and one of the most humble and respected "Black Mammas" of the south, died at her home early this morning, from old age. Aunt Liza was a good old soul. She was born and lived in Benton County all of her life, and remembered the trials and hardships that the Civil War brought upon the whole south.

## JOHN BROWN'S LETTER

INDIANA WOMEN PLAN TO HONOR LINCOLN'S MOTHER

(Preston News Service)

Indianapolis Ind., Jan. 21.—

The memory of the mother who gave to the world the greatest of all champions of freedom and tolerance will be enshrined in a national memorial in Indiana. Mrs. Nancy Hanks Lincoln, the mother of Abraham Lincoln, will be honored by the state at Lin- coln City, Spencer county, where Lincoln's youth was spent. The Lincolns' moved to that city in 1816, and the Great Emancipat- or lived there from his seventh to his twenty-first birthday. Mrs. Lincoln died there.

The Indiana Lincoln Union, a committee of 125 prominent per- sons, was appointed by Governor Jackson to carry out the memor- ial project. Governor Jackson said: "An ordinary marker near Lincoln City in Spencer county betokens the site of the vanished log cabin in which Lincoln's early life was spent, while across the dusty country road a wooded tract harbors the last sleeping place of the great Civil War Pres- ident's first friend, counselor and supporter—his mother. I pro- pose that the people of this state in unison, rear a national shrine expressing our deathless devo- tion to the soul of the great de- parted and his mother."

Illinois, where Lincoln rests in eternal sleep under a beautiful memorial; Kentucky, his birth- place and the District of Col- umbia, all have shrines to Abra- ham Lincoln, but Indiana, the scene of many of the stories of his railsplitting feats, has scarce- ly a marker in his memory.

Officers of the association are: Mrs. Studebaker Carlisle, of South Bend, was selected presi- dent; Will H. Hays, head of the Motion Pictures Producers and Distributors of America, vice- president; Mrs. John W. Korn, of Indianapolis, vice-president; Thomas Taggart, democratic lead- er, of French Lick, treasurer; and Dean Stanley Coulter of Pur- due University, secretary.

To the Editor of The New York Times:

In the interest of historical accu- racy, permit me to correct a state- ment in THE TIMES relating to the John Brown letter found among the effects of the late Theodore Morrison, librarian of the Municipal University of Washington.

In the brief introductory article it was stated that this letter to the Rev. Luther Humphrey was "hitherto un- published, it is believed." On the contrary, the letter is one that has been published many times; in fact, it is one of Brown's best known episto- lary efforts. In running through my collection of John Brown material of a most 400 titles, I can readily turn up at least a dozen publications of the letter.

In F. B. Sanborn's "Memoirs of John Brown," published in 1878, at page 91 is printed the following state- ment referring to the letter in ques- tion: "His [John Brown's] conversa- tion with Senator Mason at Harper's Ferry and his speech to the court after conviction are better known than this letter, which, indeed, has seldom been printed, but neither of

them gives a nobler image of the 'plain heroic magnitude of mind' with which he accepted his fate and ex- plained his course of life." Then fol- lows the letter to the Rev. Luther Humphreys, Windham, Portage Coun- ty, Ohio, in full. The Rev. Mr. Humphrey's letter to Brown, dated Nov. 12, 1859, is printed in full in James Redpath's "Echoes of Harper's Ferry" (Boston, 1860), and in other books and pamphlets.

BOYD B. STUTTLER.

Charleston, W. Va., Feb. 7, 1927.



Slavery - 1927 I.

# WHEN HENRY WARD BEECHER SOLD SLAVES

**W**HO BIDS? How much for her?" It is Henry Ward Beecher in Plymouth Church, Brooklyn, and he is auctioning off a beautiful mulatto girl of twenty years—not into slavery, but out of it into liberty. Her name is Sarah, and Mr. Beecher ~~has led her up to~~ stand beside him on the platform of Plymouth pulpit in the presence of a vast congregation. She is drest from head to foot in virginal white. Beecher bids the girl loose her hair, and it falls in shining waves to the floor. Then he reads from St. Luke: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

"How much for her?" he cries, imitating the rasping voice of the slave auctioneer. "Will you allow this praying woman to go back to Virginia, to meet the fate for which her own white father sold her? If not, who bids? Who bids?"

Mrs. Beecher afterward described the scene that followed, when she wrote:

Tears of pity and indignation streamed from eyes unused to weeping. Women became hysterical; men were almost beside themselves. For half an hour money was heaped into the contribution boxes, while those to whom the baskets seemed too slow in coming, threw coin and bank-notes upon the pulpit. Women took off their jewelry and put it into the baskets. Rings, bracelets, brooches, piled one upon the other. Men unfastened their watches and handed them to the ushers.

And all the while, we are told, Beecher was tearing at the hearts of his audience with his appeal. He brought forth heavy iron slave-shackles, cast them on the floor before him, and trampled them under foot in a frenzy of righteous wrath, while Sarah cowered beside him, her glorious hair half concealing her. She was freed, of course, and the narrator adds that she went to live near her benefactor's country place at Peekskill for the remainder of her days. She never married.

Such is the story of one of Beecher's spectacular feats in the days before the Civil War, as described by Paxton Hibben in his new biography, "Henry Ward Beecher: An American Portrait" (Doran).

There are two kinds of biography: one that gilds the refined gold of a man's virtues, the other that blackens the shadows of his defects—both for artistic reasons. The latter class—the "debunking school," as it calls itself—is now in the ascendant, and Mr. Hibben's book belongs to that school. It is not averse to painting Beecher as an *Elmer Gantry*. With this bias understood, his life of Beecher has much to make it worthy of study, if not always of acceptance.

But to return to that dramatic auction in Plymouth pulpit, June 1, 1855. Sarah was the first of several slaves sold thus into freedom "as a means," said Beecher, "of arousing public

feeling against the abomination of slavery, which I hate with an unutterable hatred."

The most interesting of all these sales, however, the Brooklyn *Standard-Union* thinks, was that of "Pinky," the nine-year-old daughter of a white father and negro mother, whose freedom was purchased by Beecher in the same manner on Sunday, February 5, 1860. The \$900 needed was more than subscribed. As the preacher told his parishioners long afterward: "The rain never fell faster than the tears fell from many of you that were here. The scene was one of intense enthusiasm. The child was bought and overbought." The *Standard-Union* recalls these details:

Rose Terry, later Mrs. Rose Terry Cooke, famous authoress, threw a ring into the basket. Beecher, placing the ring on the girl's finger, cried, "Remember, with this ring I do wed thee to freedom." She was afterwards called Rose Ward Diggs in honor of Miss Terry and Beecher.

Plymouth Church also generously contributed toward her education at Howard University. Beecher last saw her in 1864 at the home of Chief Justice Chase in Washington. President Lincoln also showed interest in the story of the little slave girl as related to him by Beecher. Mrs. Beecher wrote in later years:

"This is a sweet thought that connects the freedom sales of 'Sarah' and 'Pinky' in Plymouth Church, with the emancipation of the colored people, and that gives to Mr. Beecher, who had labored so long, so zealously, and so eloquently for abolition, the honor of receiving the first intimation from President Lincoln of that proclamation which has shed upon this country even

greater glory than the Declaration of Independence."

Mr. Hibben is inclined to discount Henry Ward Beecher's services as an emancipator, and to insist that Beecher, like Horace Greeley, was numbered among Lincoln's most unreasonable critics; nevertheless, his book recalls to mind a notable sequel to the foregoing scene. It occurred last May, on the eightieth anniversary of Beecher's first sermon in Plymouth pulpit, and the fortunate "Pinky" of other days stood once more upon the historic platform where sixty-seven years ago the noted preacher had given her the gift of freedom. She is now Mrs. James Hunt, wife of a retired negro lawyer of Washington, a quiet little woman of seventy-six. A Brooklyn *Eagle* writer thus described her at the time:

Mrs. Hunt stood nervously by. She is a small person inclined to be stout, quietly drest in black and white. Her skin is fair and almost unwrinkled. There is a look of contentment on her smooth face. Her gray eyes were dimmed with tears. Earlier in the day, when she had posed for photographs and taken off her black straw hat, her hair was seen to be curly and well streaked with gray, plainly parted in the middle and drawn from her face.

When the last note of the organ pealed away, Mrs. Hunt had regained her composure. In the soft accents of her native South, she began to read from a paper. It was her declaration of thanks to Plymouth Church. Her voice was so subdued, at first the people in the back of the church did not hear her. But the room was tensely quiet, and as she went on she was more encouraged and it was less difficult to hear her.

A simple little incident recalls the auction to this woman. She was wearing a round rubber comb in her hair to keep her curls out of her eyes. Those combs were the rage in those days before the Civil War, and the little mulatto child felt very proud of hers because a "pretty white lady" had given it to her.

Mr. Beecher put his hand on the child's head during his auctioneering sermon. He felt the comb and took it out.

"My child, never wear anything in your hair that God did not put there."

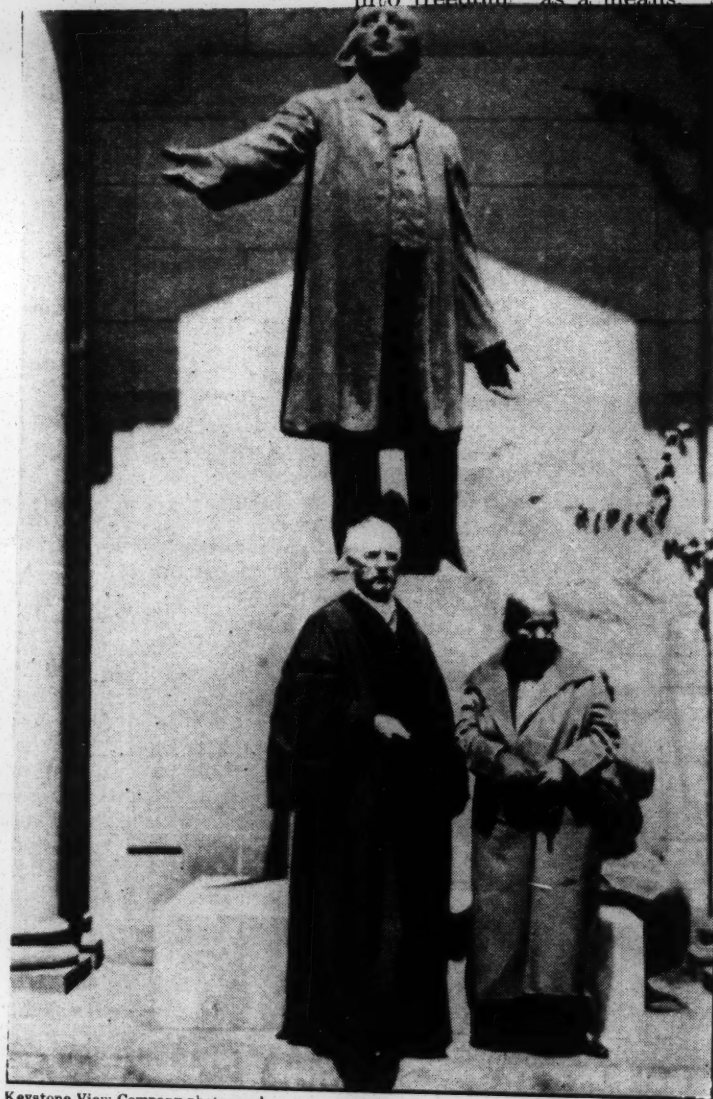
That is the only vivid impression Mrs. Hunt has of her public sale for freedom. All the other incidents, she says, have been repeated to her so much since that she feels they are other persons' memories, not her own.

By her very simplicity Mrs. Hunt quite won the big Plymouth Church crowd. There is nothing presuming about her. She looks and acts just what she is—a quiet little home-body who has never appeared in public since she stopt school-teaching when she married her husband in 1879.

Mr. Halsey, the sexton, one of the three persons present who had witnessed the original auction, recalled it vividly.

"The church was crowded as it is now," he said. "Every one seemed tense and full of emotion. The streets outside were lined with carriages. Now there are automobiles. I remember most distinctly the collection baskets. They were piled with jewelry that people had thrown in after Mr. Beecher's stirring talk."

It is forty years since Henry Ward Beecher died, and there have been many biographies of him since then. If the earlier ones displayed any prejudice in favor of their hero, no such fault can be charged to the pen of Paxton Hibben, according to a review of his book in *The Christian Century* by the Rev. Dr. William E. Barton, biographer of Lincoln. Dr. Barton notes the author's tendency to believe the worst, but at the same time he notes the full documentation and the painstaking care with which Mr. Hibben's book is written. As an example of these qualities we may take a few paragraphs from the account of Beecher's years as a young preacher at Indianapolis, when he had begun to hold his congregations spellbound, but was still hesitating about attacking slavery. Mr. Hibben writes under



Keystone View Company photograph

## "PINKY" AND HER SCULPTURED AUCTIONEER

At the foot of the Beecher Monument, in Brooklyn, we here behold his protégée, Mrs. James Hunt ("Pinky"), the former slave whom he sold to freedom from the pulpit. The accompanying figure, on the reader's left, is that of a clergyman who took part in an anniversary celebration at Plymouth Church last May.



date of 1847:

Henry Ward Beecher was thirty when he felt, at last, that he knew his trade. He was at that period of his life when he was least good looking—"plain not only in feature but in form," Mrs. Ketcham said. He called himself "a lubberly fellow." He had tried whiskers, and abandoned them—whiskers were regarded with disfavor in Indiana in those days. His hair was rather stringy, very long and waved to one side in an opulent lock in front. As he preached, this lock would fall over his face, and he would brush it back with a sweeping gesture.

His dress was sloppy. He went about with his trousers tucked in his boot-tops, and no dignity. He would be pitching manure in his garden one day and preaching the next. When the house of his Methodist colleague, the Rev. W. W. Hibben, burned down, he helped to carry water like any fireman. Once he came in from a long trip on horseback, late for church. He strode up the aisle just as he was, in his oldest coat and green baize leggings, spattered with mud. He began the service without comment. Eunice, his wife, writhed at his disorderly habits and unceremonious behavior. Henry Ward Beecher did not care.

Physically powerful and full-blooded, he had no patience with what he called "slender health." And slender health was what Eunice Beecher enjoyed.

"One whose attention is, for years, directed to his own body, who watches his pains, and minutely studies every hour of his life, is apt to become extremely selfish," he preached on one occasion, and went on to speak at length of those who spent "their life thinking about themselves; fretful, peevish, dissatisfied, forever arguing some future evil—a burden to their friends, a curse to themselves."

His audience nudged one another and whispered behind their hands—"He ought to know—Mrs. Beecher—pss—pss—"

What Henry Ward Beecher craved was a sense of power. He would go out to Uncle William Bradshaw's farm and chop down one tree after another "just to hear 'em fall," he said. When a giant maple began to shudder under the swift, vigorous strokes, he would wipe his face on his sleeve and feel, for the moment, that he was master of himself—that he had exorcized all the vacillations, the uncertainties, the fears, closeted within him. He acquired a certain incomparable arrogance that gradually took the place of the horse-play of his first pastoral years. Ex-President Van Buren visited the Indiana capital, and signified his intention to attend Beecher's church.

"Will it make any difference to you?" Elijah Alvord asked Henry Ward.

"No difference," he replied. "I should preach to him just as I would to any other sinner."

But Martin Van Buren was not to be outdone.

"How did you like Beecher's sermon?" Alvord asked the late President, hoping to cadge a compliment for his friend.

"His trousers don't set very well," said the Red Fox dryly.

Beecher rode hither and yon over Indiana helping in revivals, but still secretly timid in this unfamiliar field. Mr. Hibben gives this further insight into the young preacher's character:

"How helpless and wretched did I feel when Jewett sent for me to come over and help him! I had no effective sermons. I did not know how to preach in a revival," Beecher said, of the first of these experiences, at Terre Haute. "Hardly was my saddle empty before Jewett was at my elbow. 'You have done well to come. You must preach to-night.' . . . In a moment the cloud lifted. The reluctance was gone. It has been so all my life. At a distance I dread and brood and shrink from any weighty enterprise; but the moment the occasion arrives, joy shines clear, and an eager appetite to dash into the battle comes."

Just now he was brooding and dreading and shrinking in respect to slavery. In the governorship campaign of 1843, there was an Abolition ticket in the field, headed by two men of the highest standing. That same fall, the irrepressible Synod of Indiana, with Lyman Beecher present as his son's guest, adopted a resounding open letter on slavery, drafted by Elder

Stephen C. Stevens, former Justice of the State Supreme Court, two aunts, read every line. Their address to the Christian brethren of the slave-holding faith in Henry Ward Beecher States. Even Lyman Beecher had come out against slavery never faltered. I remember that at last.

As Henry Ward and his Elder, John L. Ketcham, rode from Beecher's accuser, passed through Lafayette together, belly-deep in mud, after the Synod meeting our little town on his way to closed, young Beecher had about made up his mind to take the lecture appointment, and I plunge on slavery. But at Pendleton, a short way from Indian-boarded the train that I might apolis, they ran into an incident that set him back again into have a square look at so bad a reticence.

A group of Abolitionists, including a white woman speaker and some skill in those days in the a former slave (Frederick Douglass), whose part it was to recite graceful art of jumping on and his escape, were holding meetings. The good folk of Pendleton off moving trains, and I knew were possest of minds that could conceive of but one explanation that the train would be in motion of the presence of a white woman and a negro man in the same when I was ready to get off. But company. Accordingly, they mobbed the Abolitionists. The I did not hurry. I had no trouble ringleader of the riot was duly arrested, pleaded guilty and was in recognizing Tilton, and it was jailed. But three hundred mounted men armed with rifles galloped into Indianapolis and demanded his release—and Governor Whitecomb pardoned the man.

On the subject of this abject yielding by the Governor to intimidation, Henry Ward was outspoken:

"What can the community expect but growing dishonesty, when the Executive, consulting the spirit of the community, receives the demands of the mob, and humbly complies, throwing down the defenses of the law, that base rioters may walk unpimped to their work of vengeance or unjust mercy?"

But on slavery he had nothing to say. Indeed, Henry Ward Beecher was formulating a practical philosophy for a successful minister of the gospel, which he shortly imparted to his brother Charles.

"Preach little doctrine," he advised, "except what is of moldy orthodoxy; keep all your improved breeds, your short-horned Durhams, your Berkshires, etc., way off to pasture. They will get fatter, and nobody will get scared. Take hold of the most practical subjects; popularize your sermons. I do not ask you to change yourself; but, for a time, while captious critics are lurking, adapt your mode so as to insure that you should be rightly understood."

And as he advised, so he did.

But somehow or other it just did not seem to work. For all the steady growth of his church and the devotion of the major part of his flock, Henry Ward seemed powerless to prevent losses, not simply by people leaving the church because they did not like him—few did that—but through the horrible, public process of sin, discovery, and a consequent excommunication pronounced by Henry Ward Beecher himself from the pulpit. He could not, in the end, save even his friend Elijah Alvord, the gambler. For Alvord indiscreetly boasted that if there was a brick in his magnificent house that had not been won at poker, he would take it out and insert another.

As Dr. Barton remarks in his review of this book in *The Christian Century*, we know beforehand what will be the author's attitude regarding the scandal which clouded Beecher's later years. Concerning this portion of the volume, Dr. Barton writes:

Two-fifths of Mr. Hibben's book is about that incident. It is patent that the scandal is what chiefly interests him. We are safe in guessing that but for the scandal he never would have written this biography. It is a dark cloud in which the author sees Mr. Beecher's sun go down. And he closes his book without any thought of an afterglow. Indeed, the silly and flippant ditty with which the volume ends is no guaranty that the author knew any worthy way to end his work. It is a poor climax, but perhaps as good as the book could have had.

Plymouth Church exonerated its minister. An ecclesiastical council which followed did the same. Then the matter went to the civil court, the trial beginning January 11, and ending July 2, 1875. The court was in session 112 days. The jury

could not agree. Three favored conviction and nine acquittal. I was a lad of fourteen when the trial ended. I remember the eager waiting for the daily papers during those long weeks. I read bits and scraps only, but my father and mother, my uncle and

man. I had much practise and strange to me that so evil a man should show to a boy staring hard at him as he quietly read his book so few marks of moral turpitude.

Twenty years later, says Dr. Barton, a historical quest led him into a study of Beecher's early work, and he continues:

I resolved to go through with that study, tho it lay at a tangent from my prescribed course. I read pretty thoroughly the whole story of the Beecher trial. Again, a few years ago, finding on sale a sizable package of pamphlets issued in connection with this trial, I bought them and reviewed the case, and read substantially the whole of the evidence. In the interval between the two readings I had talked freely with Lyman Abbott, who was a lawyer before he was a minister, and with Frank W. Gunsaulus, after one of his sojourns in Brooklyn in which he had had occasion to go over the matter with some look into original documents.

I have no doubt from his bibliography that Mr. Hibben has done much more reading on this subject than I have ever done. But his treatment of the case is of necessity selective, and my first feeling as I read his story of the whole affair is that it gives a very different impression from that which I got from reading the entire evidence.

Mr. Hibben is not content with doing Beecher to death in the matter of the Tilton case, according to Dr. Barton, but also denies that he was in any respect a great man or moral leader. We read further in *The Christian Century*:

According to his analysis, Beecher never was a great man. He did not advocate any reform till he had made sure that others, more courageous, had made it safe for him. He was quick to take up the anti-slavery business after it had become fashionable. Canon Farrar's "Eternal Hope" gave him the signal for coming out against an endless hell. Evolution was an established theory in Great Britain before Beecher declared for it here. And so on and so on. He declares that Beecher in his stories of his early ministry invariably prevaricated. As for his service to the union cause in Great Britain, that was nearly all false. Great Britain's sympathies were with the North before Beecher went over, but he was glad to come back and tell what a great service he had rendered. This is what Mr. Hibben tells us, and part of it may be true, but not all by any means.

I lay down Mr. Hibben's book not without an acknowledgment of the author's diligence, but with the feeling that I have been reading a second volume of "Elmer Gantry." There is something in the spirit of the two books which is painfully similar. I am certain that Henry Ward Beecher was a great man, and I am not convinced that he was a deliberately bad man.



Slavery - 1928.

# COLORED REGIMENTS IN BATTLE OF BULL RUN

One Of Freedmen, Other Of Slaves—Civil War Slave  
Tells How Rebels Bayonneted Yankee Wounded Men  
After Battle Was Over—Union Dead Soldiers Rob-  
bed Of Clothing And Belongings, Buried Naked.  
—Many Slaves Sorry The Yankees Ran.

FROM FREDERICK DOUGLASS MONTHLY—MARCH 1862

My name is John Parker, I was born in King and Queen's county Virginia. I do not know my age. My master's name is Benjamin Wilson. He failed in business, and when he broke up they seized 120 Negroes—of which I was one—and sold them at the auction market in Richmond.

I was bought by Thomas Griggs, a Colonel In The Rebel army for \$1,000. My new master brought me with a number of other slaves he had purchased, to his plantation in Jefferson county, and set me to work. I married a wife, after leaving my first master, who belonged to a plantation five miles away from ours. I staid with my new master until the war broke out, then he and his sons went away to the war, leaving an overseer to manage us.

In two weeks our overseer also went to the war. We had good times then, and eat up everything we could get. Not long after, our mistress and her two daughters packed up and went off. Our master had us to stay at the plantation until he came back, and that if any d-d Yankees showed themselves in his absence to shoot them.

Our master had also before this had sent us to Winchester and Fredericksburg to work upon the batteries and assist at the trenches. When the officers discharged us we returned to the plantation, where we remained until the seat of the government was removed from Montgomery to Richmond. A report was then spread that the whole of Richmond was to be fortified, and that all the Negroes would be wanted to help.

Ten of us then went to Richmond and worked for a considerable length of time upon batteries and breast-works on James River. When they were done with us we returned to the farm and found our overseer at home. We worked on smoothly until the excitement about the expected battle at Bull Run arose. They said that all the colored people must then come and fight.

upon their heels. I followed the retreat a good piece, but as soon as our officers found out that the Yankees were also running as fast as we were, they ordered a halt, and the Black Horse Cavalry (which lost a great number in the fight,) stopped all the fugitives and turned in pursuit of the United States troops but the general was a little "skittish" about following him, and they didn't care to press forward upon them very sharply.

There were but two regiments of colored men in the Bull Run fight that I saw. One was free Negroes and the other slaves. Our masters tried all they could to make us fight. They promised to give us our freedom and money besides, but none of us believed them, we only fought because we had to.

I staid here for about two weeks. we worked until the next Friday burying the dead.—We did not bury the Yankees and our men in the same hole, we generally dug a long hole about 8 or 9 feet deep and threw in a hundred in a pit. We couldn't make any kind of coffins for them. We stripped the Yankees of all their clothing and valuables, but buried our men without taking anything off them, the Yankees had the best clothes. The Colonel of our regiment told us to bring all the money, watches, etc., to him.

We found a great number of wounded, and the first thing they asked for was "water! water!" but we had none to give them.—Some of the wounded we put out of their misery by bayoneting them. They would cry out and beg for their lives but we didn't dare spare them. Flags of truce came many times aftermen of truce came over for some of the dead but they would not give them up. The Yankees came many times after some Colonel of theirs who had a brother in the U. S. Government, but they as many times refused to allow his body to be given up; they took him off but I don't know what they did with him.

We were afraid of another attack from the Yankees, and prepared ourselves as well as we could to meet them again, but they didn't come. I then left by leave of our officers, with six of my master's men to go home. One of these had been wounded by a shell, and he died after suffering much. Many colored people were killed in the action.—When we got back we found all the cattle and mules gone, and corn all grown up with weeds, but we didn't care for that, all we wanted was a chance to escape.

There were officers prowling round the neighborhood in search of all the Negroes, but we dodged round so smartly, they didn't catch us. The first thing that I did on my return was to see my wife; she lived five miles away. I succeeded in finding her; she was very glad that I hadn't been killed; she asked me how the fight went, I told her our masters had beat the people from the free country, she was very sorry to hear that the Yankees ran. I staid with my wife from Saturday night until Monday morning, and then returned to my master's; I was afraid to stay long in the neighborhood for fear of the officers, so I left and came nearer the American lines.

I found the U. S. soldiers at Alexandria, who gave me two papers, one

for myself and one for my wife, they asked me whether I could get my wife, I said I would try. I then went

back, and finding her, I gave her the paper and told her she must try to get off, I told her to come to the Chain Bridge at a certain time and I would meet her, but I found out they wouldn't allow me to pass over there, so I fixed another plan to get my wife over, I was to meet her in a canoe and ferry her across, but I missed her though, and I think she must have gone too high up the river.

When I had given her up I went along up the river and came up with some pickets in Gen. Banks' division, near Frederick, Md. I was afraid, but they welcomed me and shouted: "Come on! don't hurt him!" Some of the pickets were on horseback, they gave me a suit of clothes and plenty to eat, and treated me well.

They wanted me to stay and go down into Virginia and tell them all about where the batteries were, but I was afraid to try that country again, and said that I was bound for the North. I told them all I knew about the position of the other army, about the powder mill on the Rappahannock river, etc.

They let me go, and they gave me a paper to some man who keeps a church—they said—in New York, and told me that he would see to me and make all right. I left at night and traveled for the star, I was afraid of the Secessionists in Maryland, and I only walked at night.

I came to Gettysburg in a week, and I thought when I saw the big barns, that I was in another country. I asked a man what State this was, and he said Pennsylvania. I rested there awhile and then traveled on until I came to the side of the mountain and then I laid by. I would lay in the woods in the day time and walk at night, sometimes I would meet people at night, and when I heard them coming I jumped over the fence into the fields; I had a bag of provisions which I got from the soldiers, and ate sparingly.

NEWS-LEADER  
RICHMOND, VA.

DEC 24 1928

## SURPRISING FIGURES ON NEGRO SLAVE-OWNERSHIP.

Editor The News Leader:

Sir,—Free Negroes owned slaves before the war, many had wealth and owned large plantations.

As Carter Godwin Woodson points out in his "Free Negro Heads of Families in the United States in 1830," very few persons realize that not only were a large percentage of the Negroes free before the Civil war (one-seventh of them in 1830), but a goodly number of these free Negroes in the South owned slaves of their own. Some of them were rich and proprietors of vast tracts of land, with from ten to two hundred slaves on each plantation, says G. D. Eaton, in McNaught's Monthly.

Woodson shows one Negro in Lexington, Ky., worth \$20,000 in 1830. The richest merchant in Macon, Ga., was a free Negro. One Thomas Lafon, in New Orleans, had a half million in real estate; one Cyprian Ricard, of the same state, paid \$225,000 for an estate with ninety-one slaves thereon. Marie Metover, of Natchitoches, had 2,000 acres and fifty slaves, and Charles Rogues, of the same place, owned forty-seven slaves. Martin Donato, of St. Landry, had 4,500 acres of land and eighty-nine slaves, and personal property worth \$46,000.

Jesu Jones was owner of one of the best hotels in Charleston, and had \$40,000 in other property. Woodson reports a Negro in St. Paul's parish, also in South Carolina, as having 200 slaves in 1857. It is reasonably safe to say that 49,000 free Negroes owned nearly 100,000 slaves. Woodson shows that of 360 free Negroes in Charleston, 130 of them paid taxes on 390 slaves.

Woodson relates an amusing incident of a Charleston Negro, who

bought himself a wife and sold her at \$50 profit because she would not be-  
have herself.

GEORGE WALTON.

## Old Newspaper Clipping Reveals "Uncle Tom's" Life

mansion and its connection with the famed story of Mrs. Stowe:

### LEWIS CLARK ESCAPES SLAVE SHACKLES

Lancaster, Ky.—Famous as the scene of "Uncle Tom's Cabin," Harriet Beecher Stowe's immortal anti-slavery masterpiece, "the old Kennedy home," neater than a fast falling into ruins. Rate scampers over the floors and bats cling to the walls where once congregated the cream of the young folks of the countryside. The home has long been a shrine by those opposed to slavery. Because of this it seemed odd that the building should have been allowed to fall into decay. No efforts have been made to preserve the edifice because of its historical interest. Recently part of the western wall collapsed, exposing the interior of the mansion to wind and weather.

The following article carried in the Louisville Courier-Journal, May 13, 1883, and written from Lowell, Ky., gives the history of the famous old

Two miles distant from this village, over among a group of hills, through which used to wind the celebrated Crab Orchard pike of half a century ago, stands a fine old gray brick mansion facing South and commanding a view of miles upon miles of wave-like hill and valleys. Fifty years ago it was the plantation of Gen. Thomas Kennedy, a Virginian, who fought at King's mountain with Marion and came to Kentucky about 1780 to wrest the garden of the central portion of the state from the Indians. The old brick house and the grounds, all about it lately become famous as being the original scene in Mrs. Stowe's novel of "Uncle Tom's Cabin." General Kennedy owned 7,000 acres of land, 150 slaves, and was enormously wealthy for those days. General Kennedy died in 1836, and left the bulk of his property

Recd



to his son, Thomas Jr., then about 20 years old. In three years the young man had run through more than a great fortune, and was dead at the outset of his career.

Among the slaves left in his estate was an intelligent high-strung octo-noon boy, named Lewis Clarke, who had been granted comparative freedom, in being allowed to travel about trading, weaving and occupying himself as he pleased, paying his master a certain sum every month. When the estate came to be settled; it was discovered that some of the slaves must be sold, and an execution was issued against Lewis among the others. The rumor was a dreadful one among the slaves—that they were to be "sold down South." On the night of Sept. 4, 1841, Lewis Clarke mounted his pony and struck out for liberty. He rode away and over the hills to Ohio and to Canada. Then he went to Cambridge, Mass., lived for seven years with A. H. Stafford, a brother-in-law of Mrs. Harriet Beecher Stowe. Mrs. Stowe visited her relatives every summer, and took a deep interest in Lewis Clarke, his experience and narrative of incident, pathetic, humorous and terrible of a slave's life and the horrors which the system made possible. She took full notes of all he told her, and afterward put them to the use which made the entire republic tremble when "Uncle Tom's Cabin" made its appearance in 1853. Meanwhile, however, Lewis Clarke had dictated the story of his own hard experience to J. C. Lovejoy of Cambridge, Mass., and it was published in book form in 1845 with this title: "Narrative of the Sufferings of Lewis Clarke During a Captivity of More Than 25 Years Among the Algerians of Kentucky. One of the So-called Christian States of North America." Many copies of it were sold, but it created so much excitement that several thousand copies were suppressed and the plates destroyed. There are few copies of it in existence.

#### MRS. STOWE PUBLISHES STORY IN PAPER

From Lewis Clarke's own lips are gathered today the story of how Mrs. Stowe came to write "Uncle Tom's Cabin." Dr. Bailey, who published "The Philanthropist" in Cincinnati, had been persuaded to move to Washington City about 1848 or 1850, where he established an emancipationist organ, the National Era. When the fugitive slave law was passed it produced such an impression upon the country and was so strongly sustained by the press and even the pulpit, that the emancipationists were paralyzed for some time. The National Era lost circulation steadily, and was on the point of extinction when Dr. Bailey went to New York to consult some leading emancipationists as to what course he should pursue. He thought if he could get some woman of literary reputation and ability to write a series of articles for this paper every week on the subject of slavery and its violation of the finest sentiment that it would revive public interest and carry his paper to the people it had never reached before. The name of Mrs. Lydia Childs and others were proposed, but not accepted. Lewis Tappan, who was one of the counselors, finally said he knew of one woman who could do the work successfully; that she was poor and must be paid for it, but that she would succeed. He then mentioned Mrs. Stowe, and

advised Dr. Bailey to write to her, and, by way of earnest, inclosed her a draft for \$100, the letter was written and the draft sent. The next week there appeared in the columns of the National Era, not the first of a series of articles on slavery, but the first chapters of a story called "Uncle Tom's Cabin." The effect was instantaneous and great. The scenes, delineated with such frequent strokes of eloquent simplicity and covered with the somberness of Christian abhorrence of the slave system, went home to the readers' imagination with wonderful force. Circulation of the National Era increased at once, and soon became very large. Mrs. Stowe was poor, and earning her money so laboriously that for fear the great novel would be cut short, she was sent an additional draft for \$300. Then she copyrighted the story, which in book form made her a fortune and became more famous than any American novel ever written from a printing press.

#### WRITER USED FORMER SLAVE'S STORY

Into the book she wove all the facts given to her by Lewis Clarke in connection with information gleaned elsewhere. For instance, the first part of the character and story of Uncle Tom himself was taken from the experience of a preacher, Josiah Henson, who had both arms broken below the shoulders in trying to ward off the blows of the club of a brutal overseer. The broken bones were not set, and the arms grow up so distorted that Henson could not feed himself. The whipping to death of Uncle Tom was suggested by the fate of Sam Peter, a blacksmith on the Kennedy plantation, who was swung up by his hands to a limb of a locust tree (under whose sweet blossoms Clarke stood this morning and recited the story afresh) and given several hundred lashes and "salted." Two weeks later he said to his mother in the words old Tom used: "Mother, tell master he killed me at last, for nothing; but tell him if God will forgive him, I can." Later he died, Clarke cut a bunch of locust blossoms from the tree as a relic to bear away with him. Crab Orchard pike was the high road for rich drovers with their herds from Tennessee. Here they rested en route, and at the old Kennedy mansion play has gone high and many a determined deed of valor and many a desperate vain follow have been done.

After pointing out the remains of the slave cabin, of a mill, blacksmith shop, carriage house and work shop that clustered under the hill in what was the "home pasture" lot of the house, Lewis Clarke went into the old manor house itself, vacant for a long while. He went through the grand drawing room, with its great enameled alcoves, through the great dining room where he had so often waited behind his master's chair, and then to the rooms on the second floor where the ceilings are all lofty, the rooms airy and well lighted from the big casemented windows. Imagine his emotions. Often he trembled with excitement.

In the attic at the top of the stairs he pushed open a door leading into a room and pointing to the far corner before a window opening to the East, he said:

#### MASTER SLAYS VISITOR

#### IN PISTOL DUAL

"There was a blood spot on the floor under that window that I was told to wash out with soap and water, but it wouldn't come out, it may be there yet." We went over and brushed the dust away and there was a dark discoloration on the wood a foot or so away from the window. It came there, he said, from a man who had stopped over night once, returning from selling his cattle at

Louisville. He had the money with him and insisted on gambling with General Kennedy. The latter did not want to play, but finally yielded, and Lewis Clarke was kept up to wait upon them and serve drinks. Toward morning the visitor had lost all of his money and his temper, and accused General Kennedy of cheating. The result was an agreement to fight a duel at dawn on the hillside in front of the house. Bloodily they fought. Lewis Clarke was required to give the signal by standing to one side, where both could see him counting. One, two, three, and dropping the handkerchief at his feet, he says the duel was fair and the visitor fell with a bullet in his neck. They carried the living man to the unoccupied attic room, lay him on the floor where the light could shine strong, and then Clarke was sent on horseback for a doctor at Paint Lick. When he returned two hours later with the doctor the wounded man was dead.

After the body had been carried down, General Kennedy sent Clarke up to wash up the blood, but "it wouldn't come out." It will be there as long as the wood lasts, because blood stains cannot be taken out after it gets in wood.

General Kennedy died in 1836. The slaves said that an angel appeared "in the sky" and warned his family to put no tombstone above him: if they did "it wouldn't stand." A shaft was reared, was struck by lightning and destroyed; a second shaft was put up and that also was shattered by lightning, then a flat stone upon a coping six inches high was placed over the grave. Lightning struck that and shattered it across the inscription. Three years after General Kennedy died his son was in financial distress and Lewis Clarke ran away to escape being "sold South."

It is a singular fact that in this neighborhood, whence sprung the most powerful story of oppression and suffering that was ever written, he stood last night in the pulpit of a handsome village church, built, paid for and owned by some of the very slaves whose wrong and hardships pitched the key of the story. He could look out one window and see on a sister hill another church owned and paid for by the same people; while over in a valley not far distant sat a modest schoolhouse, where all day long sits a black school teacher in the midst of a flock of black unchins, teaching them how to read and spell, the very knowledge that was then taboo as forbidden fruit. The book which Lewis Clarke aided in producing (and nobody who reads the narrative can doubt where Mrs. Stowe got most of her facts and suggestions) had as much to do with producing the result as all political power of the country combined. It gave political leaders a following from quiet homes, where determination is bred.

#### GIRL SELECTS SLAVERY RATHER THAN BE MISTRESS

The facility with which Americans adopt advancement and see quickly the moral value of progress could not be better illustrated than it is in the return of Lewis Clarke to the scene of his servitude. Forty years ago he left here stealthily by night on his pony; a slave seeking his freedom, with death threatening failure; he was a young man of 27 or 30, with no education, an obscure, ignorant and despised serf. Yesterday he alighted from a railroad train which whizzes through the village, an old man with white hair, gray beard and wrinkled forehead, but free, educated and with a wide reputation in the Northeast. He went away seeking his own freedom and helped give it to his people. Yesterday he came back to teach them the advantage of that freedom.

At the Baptist church last night he lectured an hour and a half to his people and a sprinkling of interested whites. He is in ordinary conversation a very interesting and good talker. He uses many quaint and dramatic expressions, and in recalling the memories of cruelties, produces a startlingly deep impression, while his recollection of the humorous side of plantation life he tells with the gleeful enjoyment of an old man lingering over his boyish scraps. On the platform he became stiff in comparison, though he speaks forcibly. He drew the contrast of yesterday and today well and urged the people to depend for tomorrow's success and happiness upon education of mind and morals. It was an address intended solely for them and made a decided impression. Yesterday afternoon while Clarke was giving the history of his life, running over the story of his wrongs, he spoke with deep feeling of the fate of his sister, Della.

She was an unusually beautiful quadroon girl, whose mother wished to make her his mistress, but she steadily declined and was "sold South." At New Orleans in the slave pen she was seen by a French resident, who was told her story as recommendation of her value to a man seeking a favorite. He bought her, emancipated her, took her to Mexico and married her. In those days the clothing of slaves was woven and made on the plantation, and each weaver could recognize his own work. When the girl was sold South she wore a plaid dress woven by her mother. It was customary then for slaves sold South to cut off the sleeves of the dress worn and send it back by any chance messenger to relatives on the old plantation, as Solomon sent his signet to prove the truth of the messenger.

Lewis never saw his sister again; she died in New Orleans; but when telling of the separation he drew nervously from his breast pocket a folded bit of plaid cloth—the cut sleeve of the dress she wore South, and which she wore on the block in New Orleans, and said that long years after he ran away from the Garrard plantation, a fugitive slave from New Orleans delivered it to him as a token from her, consigned to the chance of these two meeting in the wide world, without any probability. It was a relic fraught with much interest, for it played a touching part in the life of a celebrated slave family.

Lewis will remain here over Sunday and preach at the Baptist church. He is a preacher of that denomination, living in Oberlin, Ohio, where he has seven children educating. He

will lecture at Richmond, Lancaster, Stanford and other places, probably at Louisville. There is much interest left him in this region, where many of his fellow slaves, all old men, live to welcome him back, and where many people corroborate the truth of his story and the incidents upon which the great event is founded.

Interesting key to "Uncle Tom's Cabin": General Kennedy's son was the Colonel Skelly of the happy Kentucky plantation. He was the kind, weak master. General Thomas Kennedy is not described in the story. One of General Kennedy's daughters and her cousin, near the same age, were the Little Eva of the book. Miss Kennedy was greatly beloved by all the slaves for her kindness. Lewis Clarke was the George Harris of the novel. His sister, Della, was the Emmeline.

Milledgeville, Ga., Times,  
Friday, December 28, 1928

## Baldwin Negress Be Sculpture's Model

Another honor that has come to Milledgeville is the selection of an old negro mammy of Baldwin to represent the typical negro mammy of ante-bellum days in the South. This honor is particularly suited to Milledgeville which was one of the centers of Southern culture and is rich in historic tradition and pride in the glories of the Old South. Recent press dispatches had the following to say of the selection of the Baldwin negress:

Margaret Hill, ante-bellum Negress of Baldwin county, has been selected as the typical mammy of the old south for a subject in bronze to be placed in the Westminster Abbey of the south at Fletcher, N. C. *used*

When Rev. Clarence Stewart McClellan, Jr., announced his intention of erecting a statue in bronze to the black mammy of the south in the Southland's Westminster Abbey, Mrs. Ella Harris Wimbish, of Atlanta, presented the picture of Margaret Hill for the model and the rector of Calvary church has accepted it.

Mrs. Wimbish while a citizen of Milledgeville many years ago found the picture in an old studio here and has had it in her possession. The old picture of Margaret portrays the typical southern mammy made famous in song and story—the watery silk dress, the real cluny lace collar, the beautiful old mosaic brooch with a white lily and green leaves, the white bandana beautifully arranged and above it all the proud poise of the head and the benevolence of the countenance.



# Alexander Milton Ross and The Abolition of Slavery

(By Prof. Fred. Landon)

There died in the city of Detroit on October 27th, 1897, a Canadian whose services in the abolition movement and during the Civil War, were of so self-sacrificing and daring character that they gained for him the tributes not only of the abolition leaders but of Lincoln himself. Alexander Milton Ross, M.D., Canadian by birth, friend of Garibaldi, Bryant, Emerson, Greeley and Lincoln, had a career that deserves to be better known. His fifty years have not been idle ones but crowded with good works," said Whittier in a letter to Dr. Ross, while Wendell Phillips declared: "No higher heroism, courage or tenacity of purpose was ever displayed than by you in your chivalric efforts to help the slaves to freedom."

Reading the memoirs of Dr. Ross, one cannot but feel that here was a modern Knight of the Round Table who lived again the days when "every morning brought a noble chance  
And every chance brought out a noble knight."

Early influences determined the course of this reformer.

Born in the little Ontario town of Belleville on December 13th, 1832, of Scotch parentage, he inherited a love of freedom which manifested itself even in his childhood. From his father he heard of human slavery and its horrors he learned from the fugitive negroes who had found safety only when they reached the British Queen's dominions. When a young man he went to New York and worked as a compositor on the Evening Post. Bryant, who was then editor, became interested in him and had considerable influence over the young Canadian

in those formative years. Greeley was another early acquaintance and at his suggestion young Ross spent a winter in Washington, where he saw the workings of the government, and saw also a good deal that stirred his feelings against slavery. The arrogance of the slave interests in Congress, joined with the spectacle of slave gangs passing the Capitol on their way South, intensified his hatred of the institution and clinched his determination to aid in freeing the oppressed when the opportunity should come.

Returning to New York young Ross studied medicine. He was recalled to Canada by the illness and death of his mother, and returning to the United States, embarked upon his adventurous mission. Through Gerrit Smith he obtained full information with regard to the workings of the "Underground Railway" and also met the leading spirits of that organization in Boston, New York and Philadelphia. "I was initiated," he says, "into a knowledge of the relief societies, and the methods adopted to circulate information among the slaves of the South; the routes to be taken by the slaves, after reaching the so-called free states; the relief posts, where shelter and aid for transportation could be obtained." With Gerrit Smith he also journeyed to Ohio and Indiana gaining further information and making acquaintances among the "underground" workers.

Dr. Ross's plan was to go right into the heart of the South and convey to the slaves the information with regard to routes and friends that would enable them to make their way to Canada. He was not blind to the risk involved. To be detected would probably mean death for himself and perhaps for others, yet he did not shrink. After making the necessary arrangements with regard to

a plan for correspondence he crossed the Potomac in April, 1857 and went direct to Richmond, Va., to the home of one who was known to be a friend of the slaves. A few weeks were spent in quietly looking over the ground; then, having laid his plans, on a certain Sunday evening he met forty-two slaves at the home of a colored preacher and explained to them the routes from Virginia to Ohio and Pennsylvania along with the names of friends who would assist them to safety. They were asked to circulate the information quietly among their friends and to meet a week later if they desired to make the break for freedom. On the following Sunday night nine young men declared they would gain their freedom or die in the attempt. To each was given a compass, a knife and a supply of food. The routes were again gone over, with directions to travel only by night and rest in some secure spot by day. A few months later Dr. Ross was rewarded by hearing that all nine had safely reached Canada. The wife of one of these men escaped six months later and joined her husband in Chatham, Ont.

Richmond was a dangerous place to stay in after this piece of work had been accomplished, so Dr. Ross went the next day to Nashville, Tenn. Here he worked on exactly the same plan, gathering together the most intelligent Negroes, explaining the way to freedom and then asking those determined on the attempt to meet a week later. Seven men, unmarried, set forth for freedom and that evening Dr. Ross sent letters to friends in Evansville, Cincinnati and Cleveland, to keep a sharp lookout for "packages of hardware." As he was leaving the post office a small printed bill was thrust into his hand detailing the escape of thirteen slaves from Richmond and offering a reward of \$1000 for their recovery. Dr. Ross very prudently decided to leave Nashville and accordingly went to Memphis. Here he found the newspapers full of the abduction of slaves in Nashville, offering a reward of \$1200 for the apprehension of the abolitionist who was said to have aided the runaways. The description of the

"abolitionist" was so accurate that Dr. Ross immediately left the hotel where he was staying, went to the home of a negro where he remained hidden for six hours and then took the night boat for St. Louis. But he did not leave alone. While he was in hiding he heard a conversation in the adjoining room that changed some of his plans. A woman was begging the negro host to ask Dr. Ross to take her to Canada where her husband had gone two years before. She had run away from her master because of cruelty, her back being still raw and seamed with the lash, and was even then a fugitive. Ross determined to make the attempt and ordered her to dress in male attire so that she might pass as a valet. He himself had shaven his beard and changed his clothes so that the risk of detection was lessened, yet it was with beating heart that he set out for the wharf and not until it had moved out into the stream did he feel any relief. St. Louis was reached in safety, and from there he went to Chicago and then to Detroit where the fugitive woman was hidden until an opportunity came to take her over the Detroit river in a small boat and under cover of darkness. Her husband was located working in a barber shop in London, Ont. and within a few days they were reunited after a separation of two years.

December of 1857 saw Dr. Ross in New Orleans undertaking yet more dangerous efforts on behalf of the slaves. He had decided to make a journey through the whole of the lower south, scattering the seed of knowledge of freedom everywhere and believing that the results would be worth all the risk. Accordingly he went from New Orleans to Vicksburg where he posed as a naturalist collecting birds. Every favorable opportunity was taken to talk to slaves and the slave owners unwittingly threw opportunity in his way by sending out slaves to assist him in his researches and also by allowing him to roam at will over their plantations. In this way he became acquainted with slaves who spread the news of Canada all over the south.

From Vicksburg Dr. Ross went to Selma and then to Columbus, Miss., where he had one of his most dangerous adventures. On his trips out from Columbus he was accompanied by a slave who had his master's initials burned into his back. This man confided to Ross that he had determined to run away and asked directions. Two or three days later, while seated at the supper table of the hotel, Dr. Ross suddenly found himself the center of a group of slave-holders and angrily denounced as a "d-d abolitionist" who was assisting slaves to run away. In a twinkling he was manacled. For a moment his life seemed in danger but making the Masonic sign of distress brought a request from a member of the group that he be allowed to speak. His request that he be taken before a magistrate was granted and after a night spent in a filthy cell infested with rats and vermin he was placed on trial. A crowd had gathered and evidence was quickly given that the prisoner had gone out bird-hunting with a slave "Joe" who had failed to return. The epithet "negro thief" was warmly applauded by the crowd. It was a tense moment for Dr. Ross as the judge turned and asked him if he had anything to say. Just at this moment who should enter the court room but 'Joe' himself who explained that he had gone to see his brother but had been detained by spraining his ankle. The judge immediately ordered the release of Dr. Ross. Two years later, in Boston, he found "Joe" a waiter in the hotel. He had made his escape within a week after the court episode.

From Columbus Dr. Ross passed on to Iuka, then to Huntsville, Ala., and Augusta, Ga., actively circulating information about Canada among the slaves at each place. At Augusta he resumed his bird-hunting operations and inside of two months equipped and sent a party of eleven slaves, all of whom reached Canada. "No one, not actually engaged in similar work," he says, "can clearly appreciate the extreme delicacy of my position. There was not a day, in fact scarcely an hour, that I did not live in expectation of exposure."



# John Brown Did Not Have A Chance at Harper's Ferry

## Twenty-Two Thousand Men Instead of 22, Could Not Have Held Government Arsenal.

BY HENRY WINTER HARPER.

"John Brown's body lies mouldering in the grave and his soul goes marching on."

The jingle ringing in our ears reminds us of the famous, fearless, foolish, fanatic who died an ignominious death on the gallows, after his first stroke for negro freedom, which he had been planning for many years. Song books carry the words set to music, and certain sections of our country, there are worshippers at his shrine who would not think it out of place if appearing in the prayer book, or other sacred volume. Such is the disposition of human kind toward hero worship, whether the subject be good, bad or indifferent, famous or infamous.

I have known two persons who saw John Brown hanged, and saw him borne away, where his body lies mouldering in the grave. One was a cousin, whose home was at Charlestown, where the trial and execution took place. Only a few miles from Harper's Ferry, the scene of the raid. I first met this kinsman, when a child at Wheeling, West Virginia, while visiting relatives. Many years afterward, having removed to my home town in Mississippi, he often spoke of the affair in my presence.

John Brown, as history tells us, was a native of Torrington, Conn. In his early years he followed the business of tanner, and was known as a roving fellow who traveled aimlessly about. Leaving his native state, he lived in several places in Ohio, then went to New York and finally to Kansas. He was twice married, and had 20 children. In Kansas he became known as a violent anti-slave advocate, and gained some notoriety in the border warfare then going on, being engaged in a struggle in which there was bloodshed.

Conceiving the idea that the slaves of Virginia would strike for freedom, if given an opportunity and provided with a leader, he assumed the leadership and plotted a scheme for accomplishing that end. He managed to enlist the good wishes of many leading men in the north for the success of the enterprise, though he had but a small number in his band which was to strike the first blow.

Harper's Ferry was chosen as the scene because the government had a large supply of arms and ammunition stored there in the arsenal, and it was necessary to secure them in order to arm the multitude of negroes who, in his dreams, he could see flocking to his standard.

For several months he had been occupying a rented farm house just a few miles from the village, which was his headquarters. He no doubt fully believed that after the first blow had been struck, by the aid of the free negroes who would join them, they would inspire confidence in the slaves, and induce them to rally by the thousands. He expected to be speedily and continuously reinforced; and that the slave owners would become terrorized into submission.

### Dedicated His Life.

During the years that he was plotting, it was told that he had knelt beside a negro preacher and sworn to give himself and his sons to a blood feud with slavery. At this time he was 59 years of age.

At 8 o'clock on Sunday evening, Oct. 16, 1859, the first stroke was made. The party consisted of no more than 22 men, three of whom were Brown's sons, and two brothers of his daughter's husband. Six negroes were in the party.

Assembling the men near his house, the order of march was given by Capt. John Brown. A horse and wagon was brought out and there was placed in the wagon some spikes, a sledge hammer and crowbar.

Taking possession of the arsenal was a very simple and easy thing to do, without the firing of a gun. Half a dozen men could have taken it, there being just a few watchmen in charge, who were expecting no trouble at all, and were soon being taken in charge by the little band. The first bloodshed was the killing of a negro porter of the Baltimore & Ohio Railroad, who offered resistance when the train was ordered stopped.

A Methodist revival meeting was in progress in the village at the time, and as the men appeared going home, they were taken in charge by the raiders. Many citizens of the town were taken, among them being mentioned, Col. Lewis Washington, a cousin of George Washington; and among the things taken from him was a sword which had belonged to Lafayette.

Having everything his own way in the darkness of the night, John Brown imagined that all was going wrong. He could see it for himself, as soon as the day dawned.

A local military company appeared early in the day, and upon approaching, was fired upon and several killed. The fire being returned, several of the raiders fell. Two negroes are mentioned as

among those killed. The raiders took refuge in an engine house and guards were placed around it to prevent their escape.

### R. E. Lee in Command.

The government at Washington was notified of the trouble and by the evening a company of United States marines arrived to protect the interests of the government, and capture or kill the invaders.

The commander of the government troops was no less a person than Col. Robert E. Lee, then an officer in the United States army, afterward the illustrious commander of the Confederate army.

Though realizing that there was now no hope for his cause, John Brown persistently refused to surrender, saying that he preferred to die fighting. The door of the engine house was battered in and a personal encounter took place with him and he was thrust through with sword or bayonet and disabled, so that he could offer no further resistance. All was now over. The end of the great long planned scheme for making the negroes free had collapsed, and the doom of the raiders was sealed. Ten of the 22 were reported killed and seven captured.

John Brown was arraigned while wounded and in bed, and committed to jail at Charleston, the county seat, on October 20, and on the 26th was indicted by the grand jury and charged with conspiracy with slaves for the purpose of insurrection and treason against the commonwealth of Virginia, and when found guilty, he was sentenced to hang. He was executed on Dec. 2, and a fortnight later the other seven, whose souls we presume must go marching on with his.

But for the bloodshed the raid would have been really a comedy—a joke, and would have caused merriment. The great question of slavery which was then causing so much feeling between the two sections and threatening war, caused it to become more famous as an historical incident than it really deserved.

### Brown Couldn't Free Them.

As it appears to us, a more foolish and hopeless undertaking was never conceived.

I say John Brown never had a ghost of a chance to free the slaves. A man of his age should have known that with 22 men, or 22,000 men, he could not have held the arsenal against the government. A school boy could have told him the government would retake it at once and take him in charge, if it took the entire force of the nation, no matter what might be the sentiment of the soldiers regarding slavery. Again, if he had known the feeling of the negroes toward their masters, and the impossibility of organizing them, he could never have undertaken such a desperate enterprise.

The slaves had a most inviting opportunity to rise against their masters, had they been so inclined, while the war was in progress, when all the able-bodied men were at the front. But they never dreamed of such a thing, and took their freedom without enthusiasm when it was forced upon them.

After all, however, freedom for the slaves seemed to be predestined. When it came it was not due at all to the John Brown raid, nor the marching of his soul, nor to any other individual promoter of abolition. The federal government did it by invasion of the southern states with the marching of nearly three million living souls for four years.

The single-handed efforts of John Brown to liberate the slaves was condemned as a crime, and punished with death; but when done by the government, it was pronounced a grand and glorious achievement. John Brown failed and died. The nation won with the sacrifice of nearly a million men on bloody fields, whose bodies lie mouldering in the grave, but the soul of the nation goes marching on.

## Virginia Whites Want Mammy Memorial At Union University, Richmond

### May Erect Tablet at Negro Baptist School as Tribute to Former Slave

Richmond, Va.,—A unique memorial that would perpetuate for future generations the memory of the loyalty and unselfish devotion of the antebellum Negro to their white masters may be created at Virginia Union University.

A Confederate veteran has suggested that part of the good will fund which the Negroes have asked the white people to raise for the proposed hall of science at the university be devoted to a memorial to the old-time Negro servant.

The memorial would be in the form of a bronze tablet, on which would be inscribed, side by side, the name of each white contributor to the fund and the name of the old Negro servant that he wished to honor.

The campaign for funds for the Virginia Union University has been pushed quietly but vigorously, according to those in charge. The sum of \$100,000 has already been raised among the Negroes for a new dormitory building and the campaign is now being directed towards raising another \$100,000 for a second dormitory.

The campaign among the white people is being made with the view to creating a good-will fund of \$150,000 which will be used for the erection of a science building badly needed at the University.

### SHOW SLAVE BILL OF SALE 123 YEARS OLD AS FAIR EXHIBIT.

BROOKHAVEN, MISS. (ANP)—One of the many interesting antiques at the Seven Cent Fair was a bill of sale for a slave girl dated May 13, 1815, and naming William Rootell, parish of St. Louis, state of Louisiana as the seller and Nancy Rootell as the purchaser. The consideration paid for Moriah was Three Hundred Dollars. Dorrell Smith of the Mount Moriah Community, who brought the old document in, said that it belonged to neighbors of his.



## Robert E. Lee

ATLANTA held a great celebration last week. With parades, benedictions and speeches the figure of Robert E. Lee was unveiled at Stone Mountain. William Mack Lee, the Negro who was General Lee's cook, was present, and Mayor Walker of New York spoke for the United States.

*Under Sam News*  
NEGROES throughout the country cannot be expected to show much enthusiasm for the Stone Mountain project. They cannot get it out of their heads that Robert E. Lee fought to keep them in slavery and almost succeeded. Much is said of his military genius, but most of his reputation was made against McClellan, who was openly accused of wanting the South to win. His later opponents, Burnside and Hooker, were mere blunderers, making moves which even the privates under them knew were stupid. The only first class general he ever fought was Grant, and the world knows what happened to him then. 4-19-28

BUT EVEN GRANTING that he was a brilliant soldier, the same thing can be said of Benedict Arnold. Both Lee and Arnold used their genius for the same purpose ~~to~~ to destroy the Union. Arnold, however, is called a traitor and Lee a hero. It is well enough to let bygones be bygones, but building memorials to men who did their utmost to destroy the Union is not letting them be bygones. To forgive men for treason is one thing; to honor them for it is quite another.

THE SPECTACLE of Mayor Walker eulogizing the deeds of Robert E. Lee will cause many Negro voters to scratch their heads.

VIRGINIAN-PILOT  
NORFOLK, VA.

MAR 26 1928

### Views of A Veteran

#### WHEN NEGROES OWNED SLAVES

It will be news, and startling news at that, to a good many persons in our day, to be informed that there were many slave-owners among free Negroes of the South before the Civil War, and up to the very day when President Lincoln issued his emancipation proclamation. Yet such undoubtedly is the fact. Carter Godwin Woodson points out in his book, "Free Negro Heads of Families in the United States in 1830," that one-seventh of Negroes in the South at that date were free, and that many of them had slaves of their own. Some of them were wealthy owners of real estate, with from ten to two hundred slaves on each plantation. The richest merchant in Macon, Ga., was a free Negro. One Louisiana Negro paid \$225,000 for an estate with ninety-one slaves thereon. Woodson tells of a Negro in South Carolina who owned two hundred slaves in 1857. The same writer shows that, of 360 free Negroes in Charleston, S. C., 130 paid taxes on 390 slaves. "It is reasonably safe to say that 49,000 free Negroes in the South before the war owned nearly 100,000 slaves." Personally, I must confess to having had something of a shock when I first learned these facts from a reliable source.

Slavery, however, is no modern invention. It originated in primitive times long before written history began. It was a result of a discovery that it was more profitable to preserve war captives alive for use, than to kill and eat them. They performed manual labor of all sorts, and in some cases became well educated and practiced the learned professions, as among the Greeks. In some communities their condition included many privileges. Hebrew law protected the slave and provided for his ultimate emancipation. "At Athens he had many privileges, including recognized marriage, the right to accumulate property, and a possibility of attaining freedom. In early Roman days the slave worked in the field beside his master." There was no question in those times as to the propriety of slavery. The wisest teachers justified it as a necessary social arrangement. "Religion tended to soften its rigors, but even Christianity did not condemn it as an institution." In both the Old and New Testaments slavery was recognized, being neither taught as a duty nor condemned

as a practice.

Gradually, however, as civilization has progressed and Christian principles have become better understood and more widely influential, the tendency has been to give freedom to those who had been hitherto held in bondage. The European nations abolished slavery in their colonies, with possibly a few exceptions, and the slave trade was outlawed by legislative action in the British Empire and in the United States. In the South the institution survived, defended as an economic necessity and a social custom sanctioned by the Old Testament, until ended at the opening of 1863 by proclamation of the President as a prelude to winning the war. A well-informed writer says: "The old institution has lingered where civilization has least developed, but even the last traces of it are disappearing as the world comes under the dominance of nations that accept the humane principles of Christian ethics." As to the abolition of slavery in the United States, whatever difference of opinion may exist as to the justice of the method adopted, it is beyond dispute that the result has been as real an emancipation of the owners as of the former slaves themselves. No sane person among us would have the old order restored, if it could be done at a word.

Whether the abolition of American slavery has been, on the whole, a blessing to the Negroes or not, admits, I think, of no reasonable doubt. All who have eyes to see, and know how to use them, are bound to admit that in many respects the Negro has demonstrated his capacity to rise in the scale of civilization and become a useful member of society. There is no need here to cite cases illustrating this capacity, for they exist all about us. Many Negroes are worthy of the respect and esteem of both races for their good character and high usefulness. It is a pleasure to this writer, who has known the colored people for much over a half century, to testify to their progress in enlightenment and character as citizens and Christians. Of course, this does not mean that all Negroes are worthy. Unfortunately, many of them are yet unreliable, promising but not performing, demanding high pay for meager work, shirking responsibility whenever possible, and even resorting to dishonesty and sometimes to crimes of violence. Such persons bring reproach to the race of which they are members. But, it must be remembered, Negroes have no monopoly of such faults and crimes. There are among us not a few persons of white complexion, against whom similar charges might be truly alleged.

If one might give advice to his colored neighbors, it might well be, to assert and maintain freedom, not only from the fetters of old-time slavery, but also from those fetters of a subtler sort that many of them are wearing. Let them avoid alcoholic liquors, the use of narcotics, the habit of making promises without intention to perform them, the effort to get large pay for small services. Let them cease to be bootleggers, peddlers of narcotics, and avoid crimes of violence toward one another and toward the white people. Let them be regular church goers, cultivate the sterling Christian virtues, educate their children in morals as well as mathematics, and set a good example to the rising generation.

There is a slavery more degrading than that of the old Southern regime—the bondage to evil habits and selfish aims. Christ said: "Ye shall know the truth, and the truth shall make you free. If the Son shall make you free, ye shall be free indeed" (John 8:32,36). And St. Paul says: "Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). This advice is as wholesome for the black man as for his white neighbor. Let the two races vie with each other in attaining and maintaining this great freedom.  
J. T. WHITLEY.



# An Appreciation of Lincoln's Wife

**MARY TODD LINCOLN:** An Appreciation of the Wife of Abraham Lincoln. By Honore Willie Morrow. Illustrated. 248 pp. New York: William Morrow & Co. \$2.50.

THE novelist is an incorrigible sort of person; his imagination, unused to the restraint of facts, chafes if a curb becomes necessary, and no non-fiction writer can ever know the temptations that assail him to deal with actualities as if they were putty instead of granite and iron. For he knows how beautifully logical he can make them if he can only remind them to his heart's desire. Mrs. Morrow seems to have written her book about Mary Todd Lincoln under the recurring assaults of just such temptations. She seems also to have worked under the conviction that the resulting anonymous method was the best way to treat the material. Consequently, the reader, unless he have more than usual discrimination, is likely to be bewildered and uncertain as to just how much of the book is historical truth and how much and what is Mrs. Morrow's imagination.

Nevertheless, the author has done a very great service to the biographical history of the middle decades of the last century by collecting and bringing together so much material about Lincoln's wife. She has been indefatigable in her search for facts and has hauled many out from hitherto unnoticed hiding places. In one chapter, entitled "The Raw Makings," Mrs. Morrow presents her material as she found it, condensing into brief narrative established facts and events and quoting liberally from Herndon, Rankin, Stoddard, M. Helm, letters and telegrams of Mr. and Mrs. Lincoln, Carpenter, Russell, the diary of Mrs. Grimsley, who was a relative of Mrs. Lincoln and lived with them in the White House for a time, and Mrs. Keckley's book, which was a rare find for her purpose.

Elizabeth Keckley had been a slave, but, being a woman of intelligence, character and ability, she became a modiste in Washington and also a maid and friend in need to Mrs. Lincoln. Mrs. Morrow found in her book much light on that sorry chapter of Mrs. Lincoln's life dealing with her extravagance in clothes, her consequent huge indebtedness and her effort to dis-

charge it by trying to sell her wardrobe and jewels after she left the White House—a chapter that led newspapers and politicians to pour upon her scalding phials of wrath and contumely. There are some other sections that attempt chiefly to present some portrayal of the attitude of the country toward both the President and his wife by means of extracts from newspapers and speeches. All this material is selected and arranged with reference to the light it can throw on Mrs. Lincoln, the relations between her and her husband and the feeling of the public about her. But there are other chapters which, while they make interesting reading, are of doubtful value for any other purpose than fictional entertainment. In one of them, called "Tad Lincoln's Spy," Mrs. Morrow tries to resolve the mystery of how certain information about planned movements of Union troops had got into Confederate hands. At that time the North jumped to the con-

clusion that Mrs. Lincoln was a traitor and spy, and so helped to create that shameful conception of her that still persists.

Mrs. Morrow makes a gallant defense of a woman who probably has been more vilely and more unjustly slandered than any other woman in history. Her ardor sometimes carries her rather further than facts seem to warrant, as when she declares, insisting upon the importance of Mary's influence over her husband, "Had there been no Mary Todd there would have been no Lincoln the Emancipator." But a woman who has been so barbarously traduced for so long deserves to have the balance swing a little unduly in her favor, by way of recompense! To read now the things that were written and said about her in her lifetime and believed by most people, without an atom of evidence of their truth, makes one blush with shame for human nature.

Mrs. Morrow's book is the first to tell the story of Mrs. Lincoln's life, and it makes the first attempt to set her maligned character straight before the public. She has accumulated enough material to prove the greater part of her contentions about the character and personality of her subject and the relations between the Lincolns,

which she insists were loving, sympathetic, mutually helpful. Her work falls regrettably short of the value it should have had, because it is neither straight biography nor straight fiction, but a mosaic of both in which the reader will have to pick out, as she has happily made it possible for him to do, which he likes best.

Monroe, Ga., Walton News  
Tuesday, April 24, 1928

## PASSING OF OLD TIME DARKEY BRINGS REGRET TO ALL WHO KNEW HIM

The passing of "Uncle Steve" Lumpkin, at his home in rear of the W. H. Nunnally store, this city, one day last week, after a gradual and sure decline in health for several months, was an event much regretted by many of our people, both white and colored—by the whites who knew and recognized the aged negro for his humbleness, politeness and industry. He worked in many of the yards and gardens here and rendered a faithful and efficient service, and to his white friends he always bragged about his early harvests of vegetables, fruits, etc.

He, for some ten years, lived in a tenant house belonging to W. H. Nunnally Co., and in all that time, never missed a month paying the rent. He was a member of a Baptist church in Greensboro, and when coming here from that city thirty-five or forty years ago, he failed to bring his church letter with him, so he belonged there at the time of his death.

"Uncle Steve" had a record that belonged to but few negroes. He was what one might term a "Confederate soldier." He went with his young "Marster" to that war and remained there until its close—the period of four years. Before the war broke out, he became a married man. The war did not separate him from his espoused wife. On returning home he, of course, joined her and lived with her until death. He is also survived by four children, two boys and two girls.

The funeral of this aged darkey was preached by the Rev. Robert Moncrief at A. M. E. Zion church, North Monroe, and the interment occurred in the burying ground of that denomination.

"Uncle Steve" worked in the garden for our mother and she believed in him—trusted him for his honesty in labor. For that reason, very largely, we liked him and with all the rest, shall miss him.

## JACKSON'S RECORD BANNER AS SLAVE TRADER

NASHVILLE, TENN.  
APR 22 1928

By J. DOUGLAS ANDERSON, SR.,  
In Two Parts—Part I.

Parton visited Nashville and other places in Tennessee to get material for his biography of Andrew Jackson. Writing before 1860 of Jackson's sources of income—farm, store, etc.—Parton says that to all these "were added, it is said, an occasional transaction in negroes. There is an odium attached to this business in the slave states, as is well known; and, consequently the alleged negro trading of General Jackson has excited a great deal of angry controversy." Parton publishes a letter, concerning one of Jackson's transactions in slaves, that was written by S. K. Blythe, of Ash Grove, Tenn., and published in 1828 to draw notes from Jackson. (See Parton, Vol. I, p. 248.)

"In 1828," says Bassett, "Col. Andrew Erwin of Nashville, in the public journals, charged Jackson with having been a negro trader. His friends denied it and said that on one occasion he had taken slaves on account and sent them to Natchez for sale." Parton, from what he could learn, did not think that Jackson's negro trading amounted to much. He says: "The simple truth respecting it, I presume, is that having correspondents in Natchez, and being in the habit of sending down boat loads of produce, the firm of which he was a member, occasionally took charge of negroes destined for the lower country, and, it may be, sold them on commission, or otherwise."

The "otherwise" was a fortunate afterthought to catch and hold any stray omissions, such as Jackson left of record for the truth of history. Now to the record, as set forth in "The Correspondence of Andrew Jackson, Volume I." All references are to pages of this volume, unless otherwise stated.

### NEGROES FOR GROCERIES

In a controversial letter written by Jackson from "Hunter's Hill," Aug. 25, 1804, to N. Davidson, of Boggs & Davidson, New Orleans, factors and commission merchants, Jackson said: "you also state that in this letter I advised that Mr. H. had sufficient funds in his hands, to pay all our debts and so forth and requested you to receive your claim at New Orleans and so forth. If it did it stated more than I ever thought, than I ever intended or what the copy says it states, and for this reason I hope you will forward it to me and keep a copy yourself. That I may be convinced that my pen has expressed a thing that I had uniformly stated to you, would not be the case, that the failure of Cotton crops had put it out of our power to make full payments, that letter from what appears in substance

stated, that Mr. H. would be furnished with a just account of our debts, that he would sell if possible at new Orleans, and that I wished you (as I had before stated to you in person) to receive your proportion of your debt, at New Orleans, that Mr. H. would carry on negroes to exchange for groceries, and wishing you to make a sale of them before he came if you could, that a fellow answering the description you wanted was bought, but I was fearful he would not suit you as he had once left his master and so forth." (P. 108.)

The "Mr. H." was John Hutchings, Jackson's partner. The following bill of sale is without date, but was executed about 1805 or 1806:

"Know all men by these presents, that I Andrew Steel of Wilson County and state of Tennessee, hath Bargained and sold unto A. Jackson and Hutchings, both of the County of Davidson and State aforesaid a negro woman named Fan about forty-five years of age which the sd. Jackson and Hutchings doth a Gree to give one Hundred and fifty dollars for the sd. negro woman, the said Steels and sons account is to be settled out of the one Hundred and fifty dollars. Twenty-five dollars in Cash, the Balance in Dry Goods to be lifted out of sd. Jackson and Hutchings store at Clover Bottom, the sd. Steel doth warrant and defend her from all clames or demands from all and every person and he the said Steel doth warrant and defend her to be sound harty woman."

"Test."  
"Samuel Hutchings." (p. 120.)

### CONCERNING "STEVEN"

"October 28, 1806. For and in Consideration of the Sum of four hundred and fifty Dollars to me in hand paid this day by Jackson and Hutchings I have Bargained Sold and delivered to them a Negro man Slave by the name of Steven, to have, and to hold, the said Steven, to them and their Heirs forever, for which, I bind my Self my heirs etc. to make a good and lawful title to the said Jackson and Hutchings for said negro man Slave, against the Claim, or Claims, of all debts and so forth and every Person, whatsoever, witness my hand and Seal this 28th day Octr. 1806."

"Jas. Stewart."  
"Teste"  
"Edwd. Roberts." (p. 151.)

### SAMUEL JACKSON'S SLAVE

Here are four Jacksons mentioned in a short note about the sale of one slave. Samuel Jackson, the writer, may have been the Samuel Jackson who brought Haysborough into the Jackson-Swann-Dickinson documents. He may also have been the sa. se Sam-

"Your respectfully." (p. 172.)  
"The fifty dollars which I do not intend to receive, was evidently intended to reimburse me for money he thought he did not own."  
(To be Continued Next Sunday.)

uel Jackson who enjoyed the distinction of having had General Andrew Jackson run a sword through his back (see Parton, Vol. I, p. 266). If so, he was doubtless the same Samuel Jackson who is mentioned in the veridical of the jury of November, 1807, where, by Andrew Jackson was acquitted for an assault and battery with intent to kill Samuel Jackson. (p. 182.) Samuel had been spoken of by one or two witnesses in the Jackson-Dickinson pa-



Slavery - 1928

## THE OLD "UNCLE TOM" HOUSE IS FAST FALLING INTO RUINS

Kennedy Home Near Lancaster, Ky., Was Used  
As a Model by Harriet Beecher Stowe

THE "old Kennedy home," the house near Lancaster, Ky., famous as the scene of "Uncle Tom's Cabin," is rapidly becoming a ruin. A large section of the western wall collapsed, exposing to wind and weather the interior of the historic old mansion.

In view of the fact that this spot was looked upon as a shrine by the opponents of slavery, it is strange that it has been allowed to fall into decay without efforts to preserve the ancient structure, even for its historic interest.

General Thomas Kennedy, depicted as Colonel Shelby in Mrs. Stowe's novel, was master of an estate of 15,000 acres, acquired mostly through land grants and extended by purchase. He was surveyor, slave owner and energetic farmer. He served in the Legislature for several terms, and was a man of considerable importance in his neighborhood. He died in 1836 at the age of 74.

It was while visiting at the home of General Kennedy that Harriet Beecher Stowe got her first-hand information as to plantation life and gathered data for her novel. For more than three-quarters of a century, this book has been a cause of contention between opponents on that flaming issue of the nineteenth century and was a contributing cause to the Civil War.

While living in Cincinnati, where her father was conducting the Lane Theological Seminary, Harriet Beecher became obsessed by the de-

sire to do something to help banish the slavery evil. During this period she paid her memorable visit to Kentucky, viewing the life of ease and luxury among the Kentucky planters as pictured in the household of Colonel Shelby.

The happy life of the well-cared for negroes she sets down conscientiously; and though there are many discrepancies between fact and fancy, her aim was to be fair to her subject. During Mrs. Stowe's visit to the Kennedy home, according to a friend, "Harriet did not seem to notice anything in particular that happened, but sat much of the time as though abstracted in thought. When the negroes did funny things and cut-up capers, she did not seem to pay the slightest attention to them. Afterward, however, in reading 'Uncle Tom,' I recognized scene after scene of that visit portrayed with most minute fidelity, and knew at once where the material for that portion of the story had been gathered."

A hundred years ago the stately, three-story Kennedy mansion was set among handsome trees and surrounded by rich fields of growing crops. In the rear was the usual array of cabins and outbuildings that trailed off from "the house." Today the fallen wall exposes the interior that once resounded with festivities. Bats and rats hold carnival where once the "infair" brought together the belles and beaux from the countryside.

disappeared in the first quarter of the 19th century. Briefly, the causes of its disappearance were, absence of any public opinion in favor of the system, the adverse climate, the uncertainty of slave property in so sparsely settled a country and the attitude of the courts both in England and in Canada.

Slavery as it existed under the old regime has been carefully investigated by historians of the period who have shown that it existed not only in fact but in law. It was, indeed, a subject of

government oversight and regulation. On April 13, 1709 the Intendant Raudot, issued an ordinance which declared that under the King's good pleasure all the Panis and Negroes who had been or might subsequently be purchased should belong in the fullest sense to those who had acquired them in the quality of slaves. In this ordinance there is indication that slavery had been in existence in the colony for some time, but heretofore without legal sanction. On Sept. 1, 1736, the intendant Hocquart issued an ordinance regulating the emancipation of slaves and declaring all emancipations null and void which had not been registered before notaries, of which registration there must also be a minute in the office of the royal jurisdiction. This judgment indicates slavery as an order of things already well established and capable of being nullified only by due legal procedure. Still further evidence with regard to the slavery of the old regime is given by a royal judgment issued in 1745 and declaring that Negroes escaping to the French colonies should become the property of the crown. There is here an indication of the very early date at which runaway slaves began to take refuge in Canada. In this connection Abbe Ferland men-

sion to bring in negro help. Not much encouragement was given to the proposal, the government pointing out how unsuited the climate was to such immigration. In 1716 Vaudreuil renewed the request, urging the government of France to do as the Dutch and English colonies in America had done in the way of securing negro labor.

The disinclination of the French government to move in the matter was probably the reason the colonists took the matters into their own hands and proceeded to enslave some of the less warlike Indians.

The conquest did not materially alter the state of things as article 47 of the capitulation of Montreal expressly stated that:

"the negroes and panis of both sexes shall remain in the quality of slaves, in the possession of the French and Canadians to whom they belong; they

shall be free to keep them in the service of the colony or to sell them, and they may also continue to have them brought up in the Roman religion."

Mr. E. Z. Massicotte, archivist of Montreal, has brought together considerable information with regard to the slavery existing in Canada after the conquest. In 1784, as he points out, the slaves were first specifically enumerated in the census, the total for the province being 304 of whom 212 were in the district of Montreal, 88 in the district of Montreal and four in the district of Three Rivers. Mr. Massicotte has also listed a number of recorded sales of slaves in Canada between 1785 and 1790. The last recorded sales was in 1797.

During the first session of the legislature of Lower Canada, Hon. Mr. Panet introduced a bill proposing the abolition of slavery but nothing was done with it. In 1799 the assembly was petitioned by citizens of Montreal to provide by law for the punishment of disobedient slaves while a year later came a request for legislation that would affirm the legal existence of slavery under certain conditions in Canada and that would define negroes and panis in servitude to be property. The petitioners in this case invoked the Raudot ordinance of 1709 in favor of their demand. This ordinance, they urged, was in force when the definitive treaty of peace was signed, and, by consequence, formed part of the laws, usages and customs of Quebec, recognized by the Quebec Act of 1774. The petitions were received by the Assembly and a bill was actually introduced to regulate the condition of slavery, to limit its term and to prohibit the further importation of slaves into the province.

This bill was never passed though it went through the preliminary stages. Slavery in Quebec was dying out by the time this legislation was proposed and its end was hastened by several adverse judgments in the courts. It was really not until 1833 that slavery was actually abolished in Quebec.

Upper Canada ended slavery at the very beginning of its existence as a separate province. The first legislature, which met at

Niagara, passed legislation at its second session in 1793 which prohibited the importation of any new slaves into the province and made provision for setting free all those that were then held in servitude. It was, of course, some years before slavery entirely disappeared from Upper Canada. In his "Toronto of Old" Dr. Henry Scadding gives examples of slave advertisements appearing in the press after 1793.

In the maritime provinces there were no formal abolition acts passed though in New Brunswick the legality of slavery was tested in the supreme court in 1800, the judges dividing equally on the question. As late as 1808, Nova Scotia slave-owners petitioned the legislature for the passage of an act "Securing them their (slave) property or indemnifying them for its loss" but their request was not granted.

The Imperial legislature of 1833 abolishing slavery in all the British Dominions applied, of course, to the Canadian provinces but it is doubtful if there was anywhere in the provinces at that time, either a negro or an Indian, held in servitude and not one dollar of the amount appropriated for compensation was ever required for payment of a Canadian claim.

### Woman Writer Winner of Largest Prize Ever Offered for a Novel.

For the fourth time within less than two years women have won large money prizes for novels. In 1927, Mazon de la Roche won the prize offered by the Atlantic Monthly Co. for her fine novel, *Sana*. In the same year Mabel Howe Barnham won the Dodd Mead-Pictorial Review prize for the best novel submitted during 1926. The Nobel prize for literature during 1927 has just been won by Sigrid Undset, the Scandinavian novelist, and now the largest money prize ever offered for the serial and book rights of a novel, that of the *Woman's Home Companion*-John Day Co., has been awarded to a woman, Katherine Holland Brown of Asheville, N. C. Miss Brown gets \$25,000 and her book, *The Father*, was issued in November by the John Day Co. of New York.

Of her theme Miss Brown says:

We hear too little about fathers. All filial devotion seems to go toward the mother. I've tried to portray a father who was a guide, a playmate and a companion to his children. Especially I have tried to give a sense of the peculiarly sweet and fine relationship which may exist between

## The Origin And Decline of Slavery In the Dominion

By Prof. Fred Landon.

Slavery in Canada originated during the French regime, near the close of the seventeenth century, lingered on during the first half century of British rule in ever lessening degree and finally



father and daughter when instead of antagonism or indifference there is mutual friendship.

Miss Brown's publishers give the following items of interest about the origin of the plot of *The Father* and the personal characterization of the author:

As far back as she can remember she listened to her father's stories of the exciting days before the Civil War, the period recreated in her novel, and to his reminiscences of Lincoln, who is introduced as one of the leading characters in *The Father*. Most of all she enjoyed the stories about her grand-uncle, Stephen Safford, a violent Abolitionist who left his New Hampshire home to go to an Illinois farm, where he maintained a way station of the famous Underground Route for escaping slaves.

John Stephen Stafford, the fighting Abolitionist editor who is the central figure in the book, is a composite portrait of this grand-uncle and of her father, Horace Safford Brown, according to the author. She has drawn upon the one in making her leading character a man of militant courage, ready to battle for his cause, and upon the other, her father, for the great-hearted tolerance and for the sympathetic understanding of his children which makes Stafford, as a father, so unusual in fiction.

She is a frail-looking woman, this prize-winner. Of medium height, slender, small-boned, she has something of the air of the New England aristocrat, but she is without the austerity that this connotes. Under her early-grayed hair, her dark blue eyes, deep set, are full of lively interest in the world about her. Her manner is notable for its quiet cordiality. She avoids publicity and ordinarily refuses to grant interviews, not so much because she shrinks from such contacts as because her days are already brimming full with her work and with her manifold private charities.

It is significant that this novel whose main theme revolves around an ideal father should have been undertaken primarily to gratify and entertain the author's own father, a civil engineer whose failing health had caused him to retire from work. After her father's death, Miss Brown laid aside the unfinished manuscript, turning to the writing of other books and continuing the writing of short stories for the *Woman's Home Companion*, the *Ladies' Home Journal*, and other magazines. But interest in *The Father* did not desert her. At length she gave up her other writing to devote herself to the completion of her major work. The first draft was finished two years ago. Then came careful revision. At last the book was ready for its entry, under the pseudonym of Edna Carroll, in the *Woman's Home Companion* - John Day Company novel contest, which closed July 1, 1927.

Like many other well-known writers, Miss Brown was a teacher in the beginning, and also like most women writers she has loyally fulfilled her domestic obligations in addition to carrying on her profession. Three deductions suggest themselves as we reflect on the four notable successes of women writers during the past two years: First, a profession

need not draw a woman away from her home duties and pleasures. Madame Undset is the devoted mother of several children, Mrs. Farnham is also a wife and mother, and Miss Brown for many years cared for an invalid father. Second, the woman of today seems to have proven that she is the peer of the male, at least in the field of current fiction, since every civilized country has produced outstanding woman writers in the past generation. Two Scandinavian women and one Italian woman have won Nobel prizes for literature. Sheila Kaye-Smith and Virginia Wolfe are the peers of any living English male writers, and Ellen Glasgow and Elizabeth Madox Roberts, both Southern women, are the equals of any male American novelists. Third, if an individual has a decided gift the probabilities are that in spite of all sorts of handicaps he or she will develop it. In the case of the women writers mentioned in the foregoing, authorship was not their initial job. Wifehood and motherhood or teaching or clerical work was the main concern of each one of them until well in to their maturity. But their desire to write was per-

sistent and it was inevitable that they should respond ultimately to that urge. And doubtless their writing has been all the sounder, truer, richer and more vital for the experiences brought to them through their human relationships and their jobs as teachers and business women.

Doubtless we are hopelessly old-fashioned, but when consulted, as we often are, by young women who think they can and should write for a living, we usually suggest that they live first, marry and have children; taste woman's keenest joy and perhaps her deepest sorrow; learn to know human hearts and to share human hopes and fears. The average person has nothing of great importance to write before thirty and after that time, enriched by the experiences that time is likely to give her, she not only has something to say but, if she has gained a mastery of her mother tongue and has cultivated a clear and expressive style through practice, she has learned how to say it and so has saved some harassed editor or publisher's reader many wasted moments.

## Interesting Report Of American Anti- Slavery Society

(Courtesy Prof. Fred London)

The fourth annual report of the American Anti-Slavery Society published in the Quarterly Anti-Slavery Magazine for July, 1837, gives the report of an agent of the American Anti-Slavery Society who was employed to investi-

gate the conditions and prospects of the colored people in Upper Canada, where there is a population of about 10,000, almost entirely fugitives from American oppression. Having crossed the line with no other wealth than their own bodies and souls, many of them have made themselves quite comfortable, and some have become even wealthy. Several have sprung up among them by the efforts of the agent. Full and satisfactory evidence of their good behaviour and value as citizens has been given by the highest civil authorities and by men of standing of different sects and parties.

The following letters were received by the agent in reply to his enquiries from gentlemen in Toronto whose character is too well known to need any description:

1st from Hon. R. G. Dunlop, member of the Provincial Parliament.

"House of Assembly, Toronto,  
January 27th, 1837.

Dear Sir:—Permit me to assure you that I feel much pleasure in replying to your communication of yesterday, and in recording my testimony, whether in my private capacity as a subject, or in my public as a magistrate and representative of the people, it gives me infinite satisfaction to say that after much observation and some experience I have arrived at this conclusion, viz, that there are not in His Majesty's dominions, a more loyal, honest, industrious, temperate and independent class of citizens that the colored people of Upper Canada. Go on, therefore, my dear sir, in your work of charity, and let us pray fervently to the Most High, that He will look down with compassion on the degraded children of Africa, and lead them as He did the chosen

## Interesting Report Of American Anti- Slavery Society

(Continued from page 1.)

servant,

W. L. MacKENZIE."

Sir,—In acknowledging the receipt of your letter of the 26th

instant, containing certain inquiries relating to the people of color in this, I have much pleasure in affording my testimony for the information of the Society of which you state yourself to be the agent, begging you will consider my observations as strictly applicable to the people of color within this city and immediate neighborhood, to which alone my knowledge extends. In reply to your query No. 1. I believe them to be truly loyal subjects of the government. 2nd, As a people I have no reason to question their honesty or industry, and as far as my observation serves me they appear to be both temperate and well behaved. 3rd I am not aware that criminal cases are more numerous with them than with others in proportion to their numbers. But with respect to your 4th question I wish to be more explicit, that although I have been in the habit of daily contributing a vast number of destitute poor ever since my residence in this province, now seventeen years, I do not remember ever having been solicited for alms by more than one or two people of color during the whole course of that period.

I am, your respectful humble servant,

JOHN HE. DUNN,  
Receiver-General, Upper Canada  
people of old, from your modern  
Egypt of oppression.

Yours very sincerely,

R. G. Dunlop,  
Captain of R.N., M.P. for the  
County of Huron."

"Toronto, Jan. 30, 1837.

Sir,—In reply to your inquiries, I beg to offer as my opinion, with much diffidence. 1st, that nearly all of them are opposed to every species of reform in the civil institutions of the colony—they are so extravagantly loyal to the Executive that to the utmost of their power they uphold all the abuses of government, and support those who profit by them. 2nd, As a people they are as well behaved as a majority of the whites and perhaps more temperate. 3rd, To your third question I would say, not 'more numerous.' 4th, Cases in which colored people ask public charity are rare, as far as I can recollect. I am opposed to slavery,

whether of whites or blacks, in form and free institutions in this every form. I wish to live long colony, wherever they have had enough to see the people of this power to do so. The apology continent, of the humblest classes I make for them in this matter is educated and free, and held in re- that they have not been educated spect, according to their conduct as freemen. and attainments, without reference to country, color or worldly substance. But I regret that an unfounded fear of a union with the United States on the part of the colored population should have induced them to oppose re-



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# Funds Asked To Construct SCHOOL BUILDING IS PROPOSED Memorial to Negro Slaves

Sparta, Ga., February 6.—Linton Stephens Ingraham, body servant of the late Alexander H. Stephens and now principal of the Sparta Agricultural and Industrial school, located near here, is making an effort to build a memorial to the former slaves of the south.

He makes the following appeal: "We are issuing an appeal to the good people of the south and all friends to the cause of negro education to contribute to a memorial fund for the purpose of erecting a building to be dedicated to the faithful slaves in the days of slavery. The memory and trustworthiness of these old black mammies and the men who served in the fields and homes should never be forgotten. They stood by you and yours when you were in the midst of a great struggle, they protected your families in your absence.

"These people were ever true to you; you could sleep with your doors unlocked without fear, as there were always some old slaves upon whom the masters could rely.

"This memorial building will be for

the purpose of educating the offspring of these slaves. The pictures and bronze tablets will be placed in a special room containing also some of the pictures of the sons and daughters of these slaves, who have gained recognition in various walks of life.

"This appeal should meet the approval of all the good people, both north and south. The negro is still loyal to the south. It is his natural home. In spite of all that has been said and done, the negro loves the south. Little abuse of the south is heard from negroes who have gone north as many of them would like to return here and spend the remainder of their days. Many have gone because they desired better educational advantages for their children. Any contribution will be highly appreciated by the Sparta A. & I. institute."

Professor Ingraham plans after this work is done to erect a home for former slaves who are now too old to work and need the help of their white friends. It is expected that he will receive a unanimous response from his appeal.

## Inhumanity In Capture Of Slaves Is Denounced By The Advertiser

Denouncing the inhumanities attending the capture and bringing over of slaves from Africa, an Advertiser editorial, written about three years before the outbreak of the War Between the States, demanded a state law, imposing the death penalty on anyone introducing in Alabama a cargo of negroes from Africa, should the existing Federal statutes against the slave trade be repealed.

The editorial in question, headed "African Slave Trade" and appearing in The Advertiser and Gazette of Jan. 5, 1858, was called forth by an expression of opinion by the Times of Columbus, Ga., quoted in The Advertiser editorial as follows:

The arrival of the Wanderer with a cargo of slaves has created a little talk about the policy of re-opening the trade at the South, and elicited great tears of sympathy from the abolitionists of the North. Few Southern men desire the law violated, no matter how terrible the penalty for a slight offense, and hence their willingness to punish those with death who run the gauntlet to carry on the African slave trade. But we apprehend no Southern man thinks the trade any criminal offense except so far as the law makes it. It is an offense against the law and regulations of a corporation to fire rockets within its limits; there is no crime in the act itself.

As long as slavery is held to be a di-

vine institution—as long as Southern men regard it as right and with a conscience void of offense, carry on the slave-trade between the states, so long will they consider the African slave trade as a matter of policy merely and not as an offense against humanity or morality. It is an established proposition that our title to property in slaves cannot be defended without defending the African slave trade. The policy of introducing it is entirely a different question, and is one upon which Southern men may legitimately differ without any suspicion of their want of loyalty to the institution. It is a question of commerce which is to be regulated by the wants and demands of a community. No Southern man, we trust, however, will contend that the slave-trade is "piracy"—though the United States law makes it so, and we obey the law, without admitting that the slave is plunder. If it is a crime to take him, it is a crime to keep him—and we may as well abandon slavery as to admit a "wrong in the means of its formation."

Then while we desire to be understood as neither advocating nor opposing the policy of re-opening the African slave-trade—while we desire to have executed the law as long as it is on the statute book, yet, we will never believe it an offense to carry on the slave-trade, except as made so by law. It is a legal and not a moral offence.

It may be impracticable to discuss the re-opening of the African slave-trade—the brand of "piracy" put upon it will never be wiped out as long as the North is in the ascendancy. The Southern men may expect—the South is too weak to put on the statute book that "slavery is right." They will soon be unable to admit a slave-state—it will be impracticable. Then, we imagine we shall submit. In the meantime, it is becoming the South that she should vindicate her integrity and the purity of her institutions by assuming the true position that slavery is neither a political, moral nor social evil—that it is divine in its origin—that our title to slaves is found in the justice of the slave-trade—that we try men for carrying it on between another country and this in accordance with the law, while we oppose the intro-

duction of more slaves as a matter of policy, and policy only.

The following is The Advertiser's reply:

We agree with our esteemed cotemporary of the Times in a portion of his article, we as decidedly condemn the remainder. We do not believe that the African slave-trade "is a legal and not a moral, offense." To establish a degree of similarity between the firing off of rockets in the streets and a procedure that has murder as its necessary origin; a procedure that requires war and massacre as its primary step, that destroys a dozen negroes in order to land one safe on American soil, to compare these two, requires certainly the utmost brilliancy of analogistic reasoning. It is very common for us to speak of what is commonly known as "mock philanthropy." So far, as applied to the Abolition sentiments of the North, the term has been a just one. Let us beware how we lessen the moral strength of our position, by giving to these mock philanthropists a real and honest subject of reproach for us and our institutions. The South at present occupies a position before the world that exceeds in moral grandeur all that has ever transpired since the history of the universe.

A comparatively insignificant section in point of numbers, with social institutions which, 40 years since, had no defenders, no sympathizers, no earnest apologists, even among her own people; with the moral sentiment of the world falsely arrayed against her vital interests; with her own Federal brethren growing day by day more envious of her prosperity, more embittered against her people, having to contend against every obstacle that foreign enmity and national favoritism could interpose, we behold the South rising superior to every difficulty that besets the path of a young nationality, fearless of the military superiority of her foes, and disdainful of their opprobrium, rising higher and higher in the scale of civilized nations, until she stands now the confessed arbiter of commercial civilization, proud and invincible. And this mighty triumph we owe to the wisdom of her statesmen, wisely guiding and directing the noblest and most humane of labor that the world has ever seen. Let us continue to be guided by the teachings of the great apostles of Southern independence. Let us stand firm for the right, reject the visionary theories that

would make us grasp at impracticabilities, while we surrender our strongest defenses. Let us fight for slavery, as it is in the South, not as Northern ship owners would have it. We are united now, against foreign war and civil treason. Let us beware how we kindle the torch of domestic dissension by striking a death-blow at the pecuniary interests of the owners of two hundred millions of Southern property.

The South now occupies a position before the eyes of the world more grand and imposing than any nation upon the face of the globe. Others court the friendship of their neighbors. She may demand it. She has nothing to fear from the armies and navies of Europe, for she clothes the soldier and the sailor. She need not tremble before the commercial supremacy of Britain, for the manufacturers and the ship owners of England depend upon her for their material and their cargoes. She need no longer cower beneath the philippics of Wilberforce and Sutherland, for the enlightenment of the 19th century has dispelled the dim clouds of European fanaticism, and exhibited her institutions in their true light, as the wisest and most humane that human wisdom can suggest. It is

true that abolitionism of the North is on the increase, but even for that we have an unfailing remedy. Without our "Northern Allies" we know that we may still flourish and prosper. Without us. Disunion, inevitable disunion, will teach them that they cannot exist in a distinct nationality, and amidst anarchy and civil war they will regret, and may even repair the self-inflicted injuries that must follow their blind and headlong fanaticism.

Through toil and suffering, with the contumely of Christendom lavished upon us, we have raised up for ourselves a class of laborers precisely adapted to our soil and our climate. We have shown the Smiths and the Cobbetts of Britain that slavery is an economical system of labor. We have proven to the Wilberforces and the Sutherlands that it is a humane institution. But who can maintain that the landing of 50,000,000 of wild savages upon our shores is to add to the wealth, the security and the progress of Southern civilization. Who will maintain that the encouragement of barbarian warfare, and the horrors of the "middle passage" is worthy of a Christian and enlightened slaveholding community? We agree with our cotemporary of the Times in declaring that it is time that the South assumed the position that slavery is neither a "moral, social nor political evil." We are willing to labor with him for the abolition of the Federal laws that made the slave trade piracy. But we are not willing that the defenders of slavery in the South should be forced to become the defenders of the African slave trade. We are not willing that the inhumanity of the slave ships should be elated with the mercies of the Southern planters. We are not willing that the owners of Southern negroes should be compelled to advocate a policy that destroys half their property at one blow.

Repeal the law if you will, for we oppose any Federal legislation that implies even an indirect slur upon the fair name of the South. Repeal the Federal laws, for in the present heated state of the public mind, the very deadliest blows may be struck at the true interests of

our section, under the guise of devotion to the South. Repeal the Federal laws, but only that we may declare in so doing that the South shall carry out her own policy, unawed by Northern fanaticism, or foreign menace. But if it be repealed, let every Southern State pass laws even more stringent, because more easily executed. Let it be death by the law of Alabama, to introduce a cargo of Africans, as it is death to conspire in any other way against the security and prosperity of the commonwealth. While we have no other resource, let the laws of the United States be enforced for the protection of our negro property, until Alabama takes upon her hands the authority which is justly her due.

MACON, GA., Telegraph

FEB 29 1927

## Donations Pour in For Slave Memorial

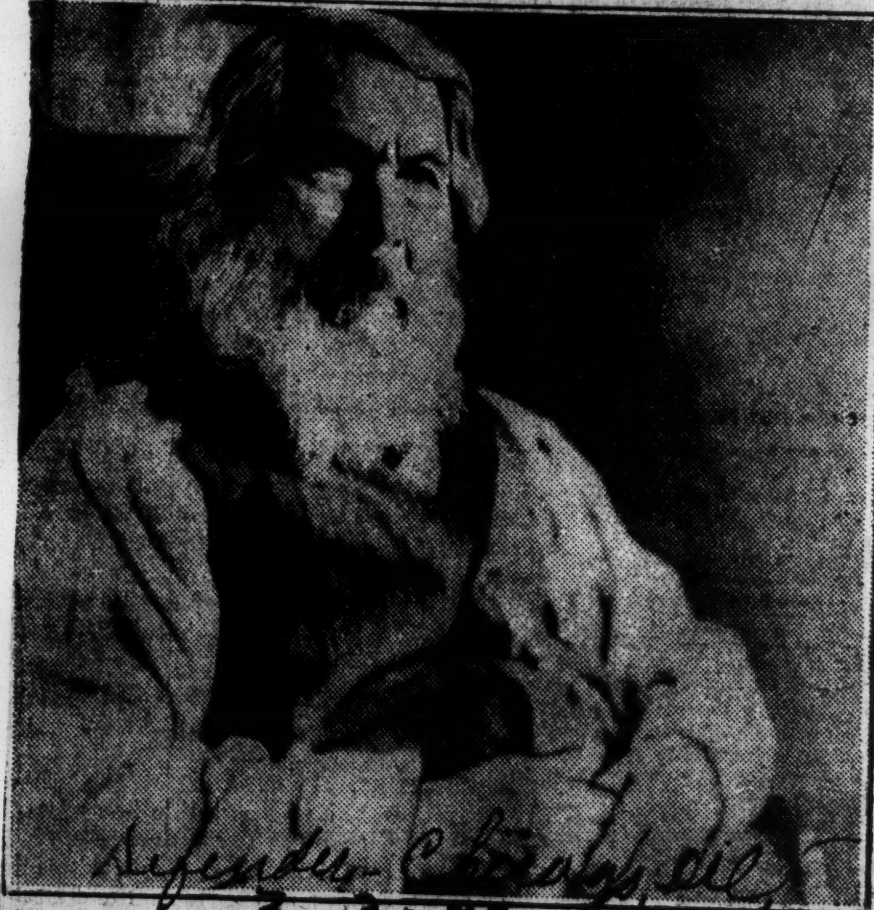
SPARTA, Ga., Feb. 28.—Linton Stephens Ingraham, ex-slave and former body servant of the late Alexander H. Stephens, now principal of the Sparta Agricultural and Mechanical school located here, is receiving donations from prominent men in all sections of the South to be used on the memorial to old slaves of the ante-bellum days.

Prof. Ingraham made an appeal through the papers several weeks ago which has been received by friends both north and south and if donations continue to come in he will be able to make his dream a reality.

The ex-slave came to this county a number of years ago from Rome, Ga., where he was connected with the Negro schools and established a small school here, which he has enlarged from time to time for teaching Negro children how to farm and also to make good servants. He has solicited funds in the north and east until he now has a good school plant and enjoys a large enrollment. He plans a memorial hall to the old slaves in which he will have a room set apart with tablets and statues commemorating different ones for their loyalty to master and country in years past. Governor Hardman and other high state officials have written him commending the plan and he hopes to get sufficient funds to begin work at an early date.



## KINSMAN OF JOHN BROWN



WASHINGTON BROWN

Nephew of noted abolitionist, who is living his 96th year at his home in Oshkosh, Wis. The aged relative of the enemy of slavery boasts of being a veteran of Mexican, Civil and Spanish-American wars. He is the father of 32 children, including three sets of triplets by five wives.

## WAS PROBABLY LAST OF AFRICAN- BORN SLAVES

was a war and after the war he was told that he was a free man. Brown said that his name in Africa, was Featheringill. He used to tell of remembering when a boy of a beautiful large green wilderness just back of the large beautiful beach before it, and the numerous small huts of the villagers.

KINSTON, N. C., April 26 (P.S.)—William Brown, widely known thruout this section, near Fort Barnewell, has been believed that Brown was probably the last of the native African-born slaves in North Carolina, if not in the South. Mr. Brown is said to have been near 100 years old. He was certain as to his age. But he was not to this country from Africa when he sought employment on a steamer and was then brought to this country. He was taken ashore by the captain of the boat and he said some white men put chains around his arms and then carried him off. Mr. Brown said that in a few years there

PASSAIC, N. J.

MAR 24 1928

## Historian Scott's Column

### Colored Slaves

Among the first settlers here, all being farmers, colored slaves abounded. Their number in a farmer's family depended upon the number of acres cultivated, the size of the forest of trees to be cut down, carted to the saw mill, and made into timber and lumber, added to which was the labor of removing stumps of trees, briars and brush from the forest land in preparation for cultivation; material for fences had to be prepared and fences set up—many hundred feet long—and kept in repair, which the master, accompanied by a dozen slaves, would set out to do early in every Spring. As a rule the farms here contained two hundred acres, but many of the farmers owned other land several miles distant, which required work of the slaves.

The colored women and girls were kept busy caring for the large families which, with the care of milk and making of butter, occupied their time.

The men and full grown boys were called "bucks"; the women and matured girls were known as "wenches", while all children were pickaninies. Each was given a Christian name at birth. All took as a surname that of their master or owner, of whom they stood in fear, whose commands must be promptly obeyed. Disobedience was met with whippings by the master, but those who stole were publicly flogged, as was the case with Harry, slave of Simon Van Winkle, who stole and sold to the tavern keeper five bushels of buckwheat, for which he was publicly whipped with thirty lashes on his bare back by a constable who was paid.

### Better Slaves Here

A careful study of the subject leads to the conclusion that the slaves here in what is now Passaic County were either of a better type, or had more lenient and tolerant masters than those of Bergen County, where they were treated with cruelty, practiced only by barbarians, of which the following are only a few of the tortures suffered by the helpless black man,

without the interposition of a single friend. Perhaps it was because of the general opinion that all black people were on the same level with dumb animals, having no souls and possessing none of the finer instincts of the whites. This was why slaves were ranked with horses, cows, sheep and looked upon as just things. The following are examples mentioned in certain last wills.

Peter A. Post gave his wife "my bed, bedding, and my young Negro wench".

Adrian Post provides for the support of his wench, Lea, in the home of any of his children she may desire, but is not to be remunerated for her services.

John Van Riper gave to his daughter, Margaret, his large Dutch Bible, and one wench.

Cornelius Van Riper gives to two daughters a wench and her daughter,

and to two other daughters a wench and boy named Tom, and Jim, a man.

Robert Van Houten gives to his son, Roelph, his Dutch book of Martlaers (Martyrs) and wench. To son, Cornelius, he gives two wenches and two augers. To one daughter he gives a buck, and to another a Negro girl.

Dirck Van Houten gives to a son two milk cows, heifer and three sheep and a Negro boy Jim.

Jacob Van Winkle gives to his sons, Simon and Jacob, each one buck, Peter one and a wench, and to his daughter, one wench.

### Instances of Brutality

The records fail to show such inhuman treatment of slaves in this country as was accorded them in Bergen County, of which the following are instances:

On Wednesday, August 13, 1735, Peter Kip with his black slave Jack, were on their way to a field when, without warning, Peter struck Jack in the face, whereupon Jack threatened to kill his master and burn down his house, for which he was arrested. He was tried on Friday, but not permitted to say a word, was convicted and sentenced to be "burnt at the stake until dead", the next day, Saturday, at 10 a. m. The Sheriff carried out the sentence and poor

Jack was legally killed.

Another case was that of Harry, a slave arrested for killing of Lawrence Toet. At the inquest Harry was asked if he was afraid to touch the corpse. He replied in the negative, asserting innocence of the crime, whereupon he passed his hand over the face of the corpse twice, when blood was seen to run from his nose. Being again accused, he at first denied the crime, but upon being pressed to explain the trickling of blood from the nose, he confessed, whereupon he was sentenced to be burnt to death two days later. He was publicly burnt on the roadside in the presence of a dozen men and boys.

### Whipping of Slaves

Whipping in public by a constable was the punishment for stealings and petty crimes.

Thomas Quack, a slave of Mary Terhune, was convicted of stealing certain goods, for punishment of which the Sheriff was to take him out to the public whipping post, and give him fifteen lashes on the bare back "well laid on", and thence he was to be tied to the tail of a cart and taken to the house of Van Giesen and given nine lashes. From there to the house of Ryerson and given fifteen lashes; thence back to the whipping post for fifteen more lashes; thence to the house of Provost for fifteen lashes; thence to the whipping post for fifteen lashes; thence to Mr. Kip's for nine lashes; thence to Mr. Campbell's for fifteen lashes; and finally to Mr. Zabriskie's house for fifteen more lashes.

For an attempt at robbery Ned and Pedro were sentenced to re-

ceive 500 lashes apiece. Ned died from the effects.

While the aforesaid records may fall in reporting similar instances in this county of similar treatment the fact remains that Bergen County masters were cruel ones. Why this should have been so is hard to understand. Both were members of the Reformed Church, whose ministers, however, looked upon slavery as a divine institution and were of the belief that a slave had no soul. In the Passaic Church this belief began to fade when a bench in the gallery was set aside for slaves, and a Sunday school was started for Negro boys and girls, which, by the way, was the foundation of the present flourishing school of our "Old First" Reformed Church.

There is no doubt of the influence of religion thus impressed on the slaves who profited thereby.

My next article will deal with hobgoblins, ghosts and evil spirits.

WILLIAM W. SCOTT



Slavery

BIRMINGHAM, ALA.

News  
JAN 8 1928

# GRANT'S SERVANTS NOT FREED IN WAR

Faithful Menials Remained  
With Families Until  
Years After Strife

BY DR. JAMES M. GLENN

Speaking as a descendant of slave holders, I am thankful to God that slavery is a thing of the past, and yet there was a side to slavery in the South which many in their sections have never been able to understand, and about which they are often incredulous.

At times we read about "the debasing influences of slavery upon the negro," as though he were formerly some very gifted and intellectual being, but if anyone doubts that really it was an uplifting influence upon the negro in the South, let him compare calmly the negroes of the United States today with the natives of that Africa from which they came. Let him go to Africa, or at least read the writings of those who have spent years there.

Let him contrast the poverty, the wretchedness, the slavery existing from time immemorial among the tribes themselves, to say nothing of their horrible enslavement by the Arab traders, and his viewpoint may be altered, no matter how much he regrets that a slave was ever brought to this land, and no matter how thankful he may be that it ceased many years ago.

Also let us not forget the very significant fact that while Gen. Robert E. Lee, years before the War Between the States, had freely offered entire freedom to every slave whom he owned—and they refused to accept—Gen. Ulysses S. Grant and his family, regardless of the Emancipation Proclamation during that war, had their slaves still when that war ended. As in the case of Gen. Lee these slaves preferred to remain with the family as before. In viewing briefly some matters of the past, let us not forget such facts.

## Monument To A "Hero"

In the town of Marion, Ala., where are found the Judson College and the

Marion Military Institute—and a few years ago was also to be found the Marion Seminary—there are various mementoes of the days before the war mentioned. There are ante-bellum homes there, each having, as a tired book agent said, after much walking to the widely separated homes, "a regular plantation around it," as she evidently was accustomed only to short blocks and houses quite close together. Those homes were built usually by men who had large plantations some distance away.

If the reader will go to the cemetery in Marion, he will find therein a marble monument, erected by the whites, to a negro, seven years before the War Between the States.

Likely that monument would be of interest to every student of Howard College today, and if a suggestion be allowable here, would it not be a fitting thing if that institution now located at East Lake, Birmingham, had within it a large picture of that monument, which was erected to the memory of a negro who gave his life that former students of Howard might live?

Howard College was located formerly at Marion, as all the present students of course know, but do they all know of that faithful servant of 73 years ago?

While the college was at Marion, the main building was destroyed by fire on the night of Oct. 15, 1854. A negro servant, Harry by name, awoke in another building and rushed into the burning building to awake the students, who were sleeping. In spite of the flames enveloping the stairway, he rushed through the flames of the first floor, up to the second and third floors. The students escaped by means of ladders which had been raised to the windows from the outside, but Harry was horribly burned. He leaped from a third-story window to his own death, although most likely his burns would have proved fatal.

### Its Inscriptions

Upon his monument in the cemetery at Marion there are four inscriptions, which the writer copied. On one side are the words:

"Harry, servant of H. H. Talbird, D.D., president of Howard College, who lost his life from injuries received rousing the students at the burning of the college building on the night of Oct. 15, 1854, aged 23 years."

On another side appears, "As a grateful tribute to his fidelity, and to commemorate a noble act, this monument has been erected by the students of Howard College and the Alabama Baptist Convention."

On another side are the words, "A consistent member of the Baptist Church, he illustrated the character of a Christian servant, 'faithful unto death.'"

As in those former days the slaves were so often members of the same church as their masters, it is most probable that he was a member of the white Baptist Church of Marion. Should anyone of the present day think that would be strange, it may not be amiss to mention that several negroes were members of the white Methodist Church at Greensboro—only 20 miles west of Marion—for

some 25 or more years after the War Between the States.

In other words, from their own choice and despite the presence of several negro churches in the town, they remained members of the white church so long as they lived, as the writer has good cause to know. To speak more fully, by way of explanation, for three years he was a member of that church with them, knows full well that one of the old men in particular had entire liberty to shout up in the gallery, whenever he got ready and as much as he pleased, and has seen those old men invited by the white preacher to come down to the altar, and there they received the sacrament, after the whites had done so, and not a word of protest was heard.

As a further tribute to the Howard College servant are found the words on the monument, "He was employed as a waiter in the college, and when alarmed by the flames at midnight, and warned to escape with his life, he replied, 'I must wake the boys first,' and thus saved their lives at the cost of his own."

He was buried from the white church, which was crowded with the most prominent citizens of the community, was interred with every honor from them, and this monument commemorates his heroic self-sacrifice.

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### To A Former Master

In some former articles of this series the writer has referred to Girard, just across the Chattahoochee from Columbus, Ga., and references have been made to the cross-state Dixie Overland Highway, coming by Montgomery and Tuskegee, and crossing the Chattahoochee at Girard.

In the edge of Girard, as one approaches the town by that highway from toward Tuskegee, upon a hill to the right, near a small stream and as one passes near the old breastworks, or war-trenches, still visible in places, there is a family cemetery. The traveler on the Dixie Overland Highway of course would not know that it is there, unless shown its location upon the hilltop, and it is known as the Godwin cemetery.

In that small burial ground there is a monument erected by a former slave, Horace King, to his former master, John Godwin. The writer learned of it only attending the burial of a member of the Godwin family there a few years ago. Also it is well to know that Horace King, who was partly Indian and partly negro, did far more than erect a monument to his former owner.

### Owner-Slave-Friends

John Godwin was one of the very first settlers of Girard, and is said to have built the first house there, about 1832. He lived at the top of the hill, on the Alabama side, not far from the lower bridge, and about where the Methodist and Baptist churches now stand close together, upon the left as one goes from the river.

One of his slaves was Horace King, a grandson of a Catawba Indian of South Carolina, and being an expert carpenter, he was the foreman of Mr. Godwin, who was a contractor

and builder. Horace King built not only a number of the first houses in both Girard and Columbus, but he built also all the bridges across the Chattahoochee there—upper and lower bridges, about a mile apart—which were built before the War Between the States. It is said that when one of those covered bridges was swept away by a great flood, which lifted it from its pillars, Mr. Godwin voluntarily promised Horace King that if a new bridge were built there by a specified time, he would have his freedom. The bridge was completed on time, and it is a matter of record, at Montgomery, that the Legislature of Alabama passed a bill which gave him that freedom, in 1848, or 13 years before the war.

As one of the tokens of his appreciation, upon the death of Mr. Godwin, Horace King erected the monument found today in the Godwin Cemetery. The tomb is well preserved. It is built of brick, extending upward some two feet. Lying upon this above and extending be-

yond the brick work on all four sides, there is a large, flat sheet of iron seemingly about an inch thick, while above and upon that is a marble pillar with four sides. A memorandum on which was copied the inscription is not at hand at the moment, but it contains the name of Mr. Godwin, and states that the monument was "Erected by Horace King, his friend and former slave," and so far as the present writer knows it has not a counterpart anywhere else in America. If memory serves correctly, the grave of Horace King is only a few feet away and with a tomb above it.

### Did Not Stop At That

Nor did the gratitude and friendship of Horace King stop there, as the acquaintance of the writer with the Godwin family causes him to know, and which is mentioned here only to show that it is not a mere rumor that is being given.

Not only did he render whatever services he could to his former master's family, but when John Godwin's daughter married and became the mother of one or more children, and her husband—belonging to the prominent Allen family—having been unfortunate at one time in business, and they were for a time without a home of their own, Horace King and his wife came forward at once to their relief.

He lived in a house of several rooms which he had built, between the cemetery mentioned and the river, upon the right of the traveler today on the Dixie Overland Highway, and which passes within a few feet of the place. In this home, upon the street which has become a highway, he placed the white family, the wife being in delicate health, and Horace and his wife voluntarily and cheerfully moved into a small house in the back yard.

They lived there for several years, the use of the larger house being most freely given, and when at last Horace died, he having no children, he willed the houses and several acres of land adjoining them to the daughter of his former owner and her children. This information came directly from the family, and today there are several houses upon the land. Should such true occurrences be

allowed to be forgotten—no matter how "rushing" how "careless," how "utterly selfish" may be the world in which we live? The writer does not think so, and hence they are being recorded here.

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### Faithful Old William

Happily gone are the days of slavery—and it is extremely well for both races that such is the case, and especially for the whites—but it is nevertheless true that in a good many cases some of the negro slaves "owned" the white masters and their families about as much as the whites owned the negroes. Furthermore, there are many of the present generation, and even in Alabama, who could not understand the well nigh inexpressible contempt which many of those old servitors had for the "poor white trash who did not own any niggers." Some things cannot be expressed in words alone. You need not think that they can.

Another thing which should never be forgotten is the faithfulness of the negroes while so many of their masters were away from home during the four years of war. Refresh your memory and see if you can think of even one case of rapine or violence against the many unprotected homes of the South while that war was in progress. Hell broke loose in the South after the brutal and entirely senseless murder of President Lincoln by the crazy John Wilkes Booth, a wildly-drinking actor, five days after Gen. Lee had surrendered, and when the carpet-baggers came later, but otherwise very different would have been the history of Alabama and other states.

Many were the faithful negroes who guarded the homes of their owners, during their absence in the army, and one of those cases will be mentioned here. It was in connection with the capture of Selma by Wilson's Raiders, April 2, 1865. An account of it was furnished to the writer by Frank M. Stillwell, a widely-known citizen of Selma and very prominent in Masonic circles.

After Selma was captured and Gen. Wilson had gone on toward Montgomery, there spread over the country below, or not far from Selma, a number of men, either Wilson soldiers or men following in their trails. To this day there are whispers of a band of no less than 100 such men who left Selma to raid the country at some distance from the Federal command—and of whom it is said that not one ever saw again that command. Many who knew of those things kept their own counsel, and others have gone to their long rest, hence many of those things will never be written.

During those troublous days, after the capture of Selma, there came a day, to a home some miles from Selma, a drunken man in the uniform of a soldier of the Federal Army. He was alone, and may have been a soldier or he may have been a camp follower.

The man of the family whose home he reached was absent in the Southern Army. A faithful negro was in charge of the work about the place and was always a watchful guardian. He listened quietly to the drunken intruder's loud threats, vulgarity and profanity with which he interlarded



his threats to burn the house if much money was not given him by the feminine members of the family, but as no actual damage was done by him, William contented himself with watching him very carefully.

The intruder finally staggered out of the yard of the terrified family, and followed the road, in which there was a large curve not very far away. After awhile the mistress of the house heard the report of a gun, and a little later William came into the yard with a shotgun in his hands. She asked him eagerly and very anxiously:

"William, did you hear a gun shot down the road just now?"

"Yassum," said William, "I heard it."

"Do you know who it was that fired the gun, William?"

"Yassum, it was me."

"What were you shooting at, William?"

"I was shootin' at dat drunk Yankee, Missis."

"William," said she, in great alarm, "you didn't shoot at that man, did you?"

"Yassum, I not only shot at him, but I done killed him."

"Oh, William," she said in great terror of what the consequences might be, "You surely did not kill him, did you? What made you do that?"

Well, Mistis," said he, "it was dis way. I wasn't goin' to hurt him right here in the yard, where you and the chillen are, as long as he didn't do

no real harm to any of you or to the house, but Marster lef' me to take keer of you and the others while he was away. I wasn't goin' to have no drunk Yankee comin' here and cussin' aroun' dis yard and abusin' my white folks, so I went down to de big road by a near-way and waited for him, and when he come along I killed him, and he's layin' in de road right now."

He had spoken truly. The body was buried not far from the road, and for years the grave could be seen. The years passed, and finally old William came to Mr. Stillwell, whom he knew, and who was residing in Selma, and told him that "his white folks" were all dead or had moved away, and that he was now very old and almost helpless.

Mr. Stillwell placed him in a house in his own yard, and cared for him kindly, until at last the old man "heard the angel voices calling" and went to obey the summons to rejoin "Old Marster and Old Mistis" in another land.

PLAIN DEALER  
CLEVELAND, O.

JAN 5 1928

## Selling Slaves By the Candle

Custom Long Continued in  
Coffee Houses.

Two Centuries Ago.

"Sale by candle" lingered in England as a customary means of transacting business longer than most people imagine. Mr. J. A. Findlay, in his recent book, "Short History of the Baltic Exchange, 1744-1927," recalls that this method of auction was in use there till 1830.

Coffee houses played an important part in the commercial life of London in those days. Mr. Findlay reminds us that the vast mercantile and financial institutions which today are housed in the palatial offices of Lloyd's, the Stock Exchange and the Baltic sprang from ordinary coffee houses, of which, in the city and West End, there were more than 2,000 in the early seventeenth century.

Two advertisements which eloquently illustrate the English mentality of the period are reproduced in Mr. Findlay's book from the Daily Journal of 1728. The first, dated Aug. 8, runs as follows:

Negro Boy for Sale.

"Ran away from her master, at Blackheath, a Negro woman, aged about 25 years, pretty fat (went by the name of Caelia), and is indentured by the name of Caelia Edlyne, and has several years to serve. She has a cross, the mark of her country, on one cheek just under her eye, and walks lame, being a little inclined to be dropsy. She washes, irons, cleartaches, and remarkably darns well. Whoever secures her and gives notice to the bar of the Jamaica Coffee House so that she can be brought to justice shall have 2 guineas reward; but whoever entertains her shall be prosecuted with the utmost rigor."

The second, which appeared on Sept. 28 in the same year, was in the following terms:

"To be Sold—A Negro boy, aged about 11 years. Inquire at the Virginia Coffee House in Threadneedle behind the Royal Exchange. The Virginia Coffee House was the site of the present Baltic Exchange, St. Mary Axe, but before the building was opened in 1903 quarters of the world's tall ships and shipping markets had many vicissitudes—and

sales by the candle" had passed from memory to legend.

As the Candle Burnt.

This quaint method of auction is said to have originated in Holland. The early practice was, after the auctioneer had described the property, to cut off an inch of candle and let it burn till the bidding rose as it burnt, the last offer made as the wick fell being accepted. Later an inch was measured on a tall candle, a pin stuck in the mark, and the sale was closed as the inch dropped out. How difficult it must sometimes have been to determine who was the final bidder is suggested by the following extract from Pepys' Diary, dated Nov. 6, 1660:

"In our office, where we met for the sale of two ships by an inch candle, I observed how they did in the one another, and how at the last they all did cry, and we had much to do to tell who did cry last."

Mr. Findlay points out that sales of timber by candle were conducted at the Baltic as recently as 1830. Much timber sales were held in London much later than that, however, in the second volume of Mr. Thomas Stobart's recent book, "The Timber of the United Kingdom," is given the text of the front page of a catalogue of a sale of 201 Honduras mahogany logs "by the candle at Garrahy's Coffee House, Change Alley, Cornhill, on Thursday, Nov. 11, 1841, half-past 6 o'clock precisely.

As with the shipping trade, the members of the timber trade gathered together day by day at the coffee rooms so reminiscent of older London.

## Alabama Slave, Fought in Ranks Of South, Dies

Huntsville, Ala., February 1.—(Special.)—Essex Lewis, a negro slave, who fought against those who sought to emancipate him in the civil war and lived to the rare old age of 106, died here today.

He worked a truck farm near here until a short time ago when a son, who had gone to Birmingham and was doing well, took the centenarian with him to the colored capital of Alabama.

Essex Lewis was born a slave in Morgan county, a chattel of the widely known Lewis family. During the civil war he was taken into Virginia, and expressing a desire to resist the invaders of the land of his masters, was allowed to join the army of Virginia under Captain Cam Patterson.

After the war Essex was left with ponderous thoughts on the futility of strife and on his civic role of freedom. He returned to the farm near Huntsville, and later became a laborer in the postoffice, and then the postmaster-ship of Captain Joseph McGahee.

Later he returned to his tilling. Following his removal to Birmingham

Essex came back to visit some of his scattered relations. His battle against the years, however, was near an end and he died on the trip.

## LINCOLN AND DOUGLAS BIRTHDAYS OBSERVED

A joint celebration of the anniversaries of Abraham Lincoln and Frederick Douglas was held Tuesday night by the National Memorial Association at the Metropolitan Church, Sixteenth and M Streets Northwest. Col. James A. Moss, retired, director general of the American Flag Association, who commanded Negro troops in the Spanish-American and World War, was the principal speaker.

He discussed patriotism of the Negro in the Antilles and in France, from personal experiences as a commanding officer. Dr. Pezavia O'Connell, of Morgan College, Baltimore, eulogized both Lincoln and Douglas. J. Finley Wilson, Grand Exalted Ruler of Elks, spoke on behalf of the movement for erection of a national building here to memorialize the achievements of the Negro in all wars of America.

Service detachments from Fort Myer and the Washington Barracks were in attendance. Musical numbers were furnished by the Progressive Male Chorus. Ferdinand D. Lee presided.

BIRMINGHAM, ALA.

JAN 5 1928

## Peace And Understanding

A letter to The Baltimore Sun in behalf of a campaign for a negro hospital refers to the fact that the movement has elicited many expressions of affectionate appreciation from white persons with respect to the fidelity of the negro character. In proof of the mutual affection which clearly existed before the War Between the States, the following extract from The Fort Worth Gazette of the year 1884 is proffered:

The most thoroughly eloquent and effective speeches ever made in the Legislature of Texas were pronounced by two negroes, and both of the same general import. Both recounted the story of negro devotion to "old marster and mistress." When one of these natural orators, himself an old man, extended his black, horny hands and said: "There can be no great race enmity between us. This cannot be while my old marster and mistress live. No. Nor while their children

and mine survive. They were kind and generous to me. I knew no want of today, nor care for the morrow. Look at these wrinkled, rough hands. They tell the tale. They tell how I toiled for them. And the story is not ended. They are old and helpless now, and live as I once did, in a little cabin, and still I toil for them. I send them half of every dollar I draw from the state treasury, and when their daughter—a beautiful and good girl, whom I used to carry when she was a child in these strong arms—was married not long ago, I sent her a check for \$1,000. Have I not the right to ask you gentlemen of the majority to deal generously with my race?"

It is a story which must have been repeated in one form or another more frequently than is generally realized. O. Henry, who knew his South from North Carolina to Texas, makes this theme the basis of his story, "A Municipal Report," which has Nashville as its setting and the kindness of a cabby to a penniless old woman to whom he once belonged the golden thread of a touching tale.

It seems now a far cry from those days of loyalty and good will, and yet the spirit of understanding is not altogether irrecoverable. By the degree to which white and black come to believe in each other again shall be tested the depth and continuity of peace between the races in the South.



Slavery - 1929

# CANADA BEFORE THE CIVIL WAR

(By Prof. Fred Landon, M.A.)

The negroes in London were quite ready to strike a blow at slavery as the following incident will show. In 1858 a St. Louis man named W. R. Morwin was travelling through Canada accompanied by a slave boy ten or twelve years old. At London he was seen by some colored men who were at the depot and they telegraphed to friends in Chatham to meet the train when it arrived there and look into the case. As soon as the train reached Chatham a body of colored men entered the car where Merwin was sitting and summarily emancipated the boy by taking him away and putting him in hiding. Merwin promptly laid a charge of abduction, claiming that the boy was dragged from him against his own desire. The case came on in court, dragged along for some time but came to nothing because the lad had disappeared and also because it was discovered that Merwin was not a Southern man at all but a travelling agent who had kidnapped the boy in Paterson N.J., and was evidently planning to take him south and sell him. There is an account of the incident in the Globe of October 8th, 1858, and in the Dec. 10, of the same year there is a further reference, the Detroit Advertiser of Nov. 27 being quoted as saying that the mother of the boy has arrived from Paterson to take her son back. This story derives additional interest from the fact that it is told in similar detail in the sketch of the late senator Elijah Leonard that was published some years ago. Mr. Leonard tells that he was at the Grand Trunk depot when the man Merwin came through with the boy and he called the attention of some Negroes to the case. They at once got busy. When the case came to trial in Chatham Elijah Leonard was called as a witness.

The case attracted considerable attention in some of the American papers, exaggerated reports being pub-

lished telling of the rescue of the boy having been brought about by a mob numbering between three and four hundred and armed with guns and knives. The Chatham Planet gave a prompt denial to this, stating that there was no riotous conduct, no violence, no threats, but that all was done peaceably but firmly.

The fugitive's rights of citizenship in Canada were recognized in a rather striking way by his enrollment in the militia of the province of Upper Canada. During the so-called "Patriot War" of 1838, when there was some threat of invasion along the border, the negroes in Canada quickly volunteered for service. Sir Francis Bond Head, governor at that time, has left on record his appreciation of the part played by the fugitives. "They hastened as volunteers in waggon-loads, to the Niagara frontier to beg from me permission that in the intended attack upon Navy Island they might be permitted to form the forlorn hope."

Rev. J. W. Loguen, well-known in the abolition cause, was offered the command of a company of black troops in Canada in 1838. He speaks in his book of the promptness with which several companies were organized and of the valor they displayed in the brief conflict. They could scarcely remain passive, he points out, when the success of the invaders would break the only arm interposed for their security and destroy the only asylum for African freedom on the North American continent.

Rev. Josiah Henson, founder of the Dawn settlement, took an active part in the Patriot War. He was a captain in the 2nd Essex company of colored volunteers, his command forming part of the garrison of Fort Malden for five months and also taking part in the capture of the schooner "Ann" in January 1838. "The colored men," he says, "were willing to help defend the government that had given them a home when they had fled from slavery."

The legislation of the old parliament of Canada was free from any discrimination against the Negro. Though individual members, occasionally, might show an unfriendly spirit towards the black population, no hostile legislation was ever passed and it was generally recognized that these outbursts of a Larwill or a

Prince were political in their aim. The Canadian government showed clearly that it was willing to accept the runaway slave as a citizen and give him the opportunity to rise in the social scale. A striking example of practical help given to the refugees was the remitting of customs duties on clothing, etc., sent in by abolitionists of the United States for the use of the destitute fugitives. In the liberality of its land grants the government also showed its sympathy. The Elgin Association and the Refugees' Home both secured large tracts of government land on easy terms, the understanding being that they would make it possible for the Negroes to become freeholders.

Any word of criticism in the Canadian Parliament was, of course, seized upon by the southern press and by slavery supporters, and spread broadcast as the attitude of Canadians generally. Such misrepresentation was to be expected but the record of Canada stands clear. The door to freedom swung open all through the period that blacks found freedom only in Canada, and it might be added that the treatment of the black men in Canada has not changed in the half century since Emancipation made the underground railroad and Canada at the end of it less vital to the colored man's freedom.

ADVERTISER  
Montgomery, Ala.  
JAN 13 1929

## The Old "Mammy" Passes

The story of the Hopkinsville negro woman who served one family connection for sixty-one years recalls the old-time negro "mammy" of the period when Kentucky was regarded as a part of the South. The type has all but passed out, but negro "mammy" long will live in Kentucky traditions.

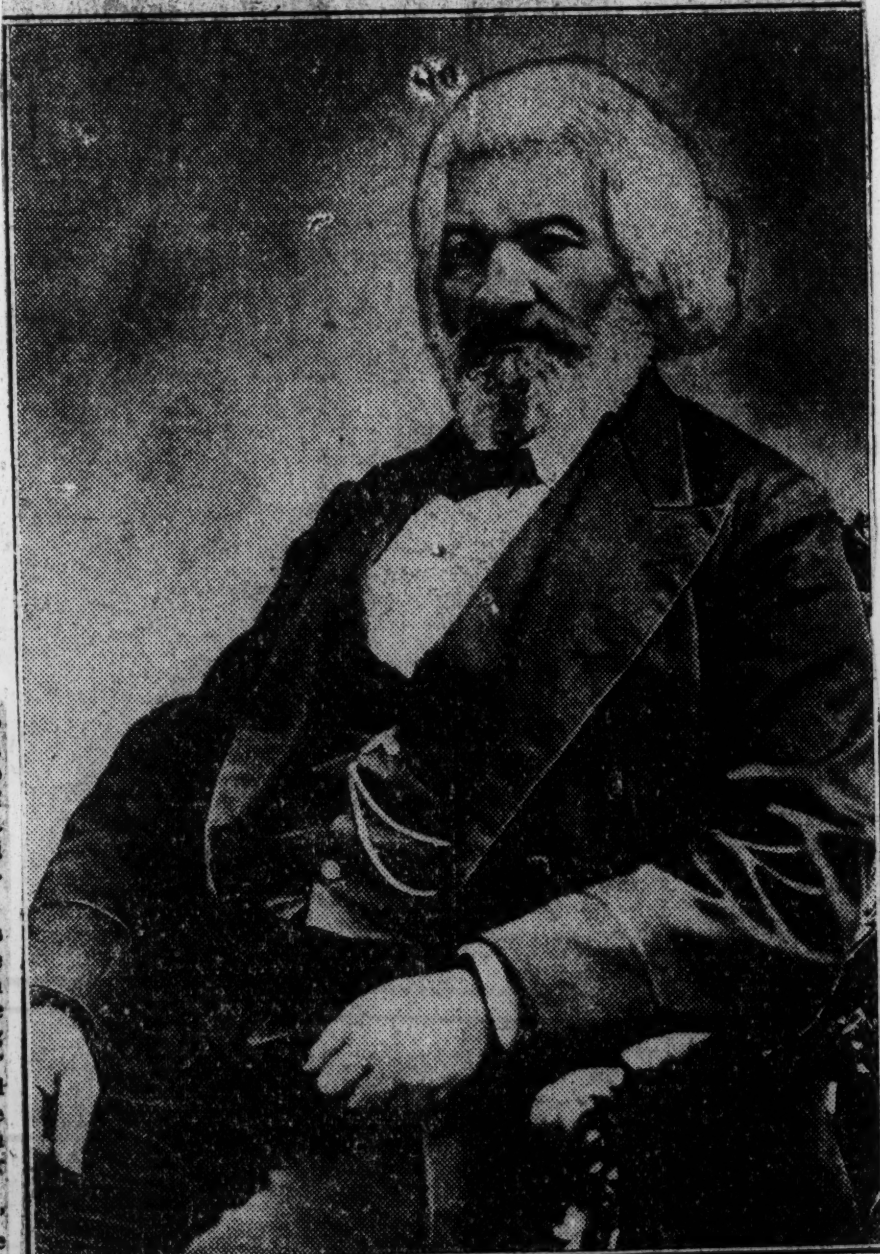
Unswerving fealty to her "white folks" was an outstanding characteristic of the old-time "mammy." The instances are many where even after her emancipation she remained with the family to which she had belonged to succeeding generations. She not only waited on "Old Miss" during life and closed her eyes when she fell asleep in death, but she was present at the birth of all the children and helped to rear them and mayhap to perform the same office for the grandchildren and great-grandchildren. When "Young Miss" was married "mammy" usually exercised her prerogative of being the first to kiss the bride and "mammy's" osculatory evidence not only was sincere and genuine, but it was regarded as good luck.

Often "mammy's" own "white folks" became financially embarrassed and lost everything, but "mammy" did not desert them. On the

other hand, she invariably stuck to them through thick and thin and was willing to share any reverses to which they might be subjected. Hers was a devotion that was strong and lasting.

Her "white folks" might forgive an enemy, but "mammy" never forgot or forgave one who wronged any of her people. More often she took the family name with which she was so long identified and in death many of the old-time "black mammies" sleep in the family burial plot in a grave reserved for them. In many graveyards the epitaph on her tombstone bears witness to the fidelity of some negro "mammy."—Louisville Courier-Journal.

## THE ABOLITIONIST



FREDERICK DOUGLASS

While Lincoln marshaled his armed forces in the field of stiff slavery, Frederick Douglass, a victim of the institution, fought from the platform to mold public sentiment in favor of freedom. His date of birth is unknown, but Feb. 14 has been selected as "Douglass day" to commemorate his achievements in America's darkest period.



# Union Soldier Remembers Former Slaves In Will

CLEVELAND, Ohio, Jan. 3.—At the beginning of the Civil war, a young white man, by the name of T. Spencer Knight, enlisted in the Union army and for the duration of the war fought for the physical freedom of the Negro race. The will of this former soldier, which was probated here Thursday, showed that his interest in the Negro still existed by bequests amounting to three thousand dollars to promote the educational and religious freedom of the group.

These bequests were made to the Cleveland Home for Colored People, St. James A. M. E. Church and the Pleasant Hill Academy, located in Pleasant Hill, Tennessee.

Mr. Knight served with Battery C, First Ohio Light Artillery, which was said to have fired the first field piece at the Confederate lines.

## 136 NEGROES IN BALTIMORE OWNED SLAVES IN 1824, SAYS DR. BRAGG

*Herald-Examiner*  
These "Free" Colored People Objected To Slave Population Having Equal Opportunity In The Church, Says St. James Rector.

On last Sunday, in St. James Church, the Rector, Rev. Dr. George Bragg, delivered a memorial sermon, with respect to the 105th anniversary of the ordination of Rev. William Levington, the founder and first rector of the Church, which took place in the city of Philadelphia, March 14, 1824.

At the time of Mr. Levington's coming to Baltimore, there was not, in all the southern country, south of Pennsylvania, one single self-governing Negro church affiliated with any of the existing white denominations.

Consequently, St. James, this city, organized by him, was the first of the kind in that territory. Dr. Bragg instanced the chief difficulties, in its founding, was with Negro slave-owners, and many of the "free colored people", who were opposed to the slave population being given an equality with them in the Church. There were then in the city of Baltimore 136 Negroes who owned, as slaves, their own flesh and blood.

Among the pupils of Mr. Levington, for he taught a day school, as well as pastored the Church, was Mrs. Wayman, the wife of the late Bishop Wayman, and the mother of the late Bishop Levi J. Coppin.

Bishop Coppin received his first literary instruction from his mother. Another pupil, who became famous as a pastor, author, and historian, was William Douglass, who was born in South Baltimore, near the corner of Montgomery and Leadenhall streets. Mr. Douglass was the first Negro ever ordained to the Episcopal ministry in all the territory south of Pennsylvania. He had only one charge, and it was "the mother" Church, St. Thomas, Philadelphia. In 1853 he published a book of sermons, and in 1862, he issued his history of St. Thomas Church.

It has been announced, that Bishop Murray has set Saturday, June 8, as the time, and St. James Church as the place, for the ordination to the ministry of Mr. Tolle L. Caution.

The preacher on the occasion will be the Rev. Gustave H. Caution, rector of St. Mark's Church, Wilmington, N. C. The two are brothers, and, Rev. Dr. Bragg, who will present Mr. Caution for ordination, also officiated at the baptism of each of the brothers in their infancy, in St. James Church. It is more than likely that Mr. Tolle Caution will begin his ministry, like his brother Gustave, as assistant to the rector of St.

James Church. Thus, Dr. Bragg will have two assistants, Rev. Mr. Croll, and Rev. Mr. Caution.

Both Bishops Murray and Helfenstein are earnestly interested in the extension of the Church, in this city, among the colored race. That Bishop Murray thoroughly believes in the policy of colored priests for colored congregations, in the light of his many ordinations of colored men, can not be questioned. However, there is nothing to prevent such colored congregations from having white priests who prefer them rather than priests of their own color.

### Unissued Order to Enlist

#### Slaves Comes to Light

The Chicago Tribune in its 65 Years Ago Today column last week carried the following article:

"Washington, D. C.—Following is an excerpt from a famous general order dated Oct. 3, 1863, with reference to the enlistment of slaves in the border states of Maryland, Missouri and Tennessee. It had never been issued: 'General Orders No. 328—It is ordered by the president that the chief of the bureau for organizing Colored troops shall establish recruiting stations within said states and be governed by the following regulations: 1. Able bodied persons shall be enlisted; all persons enlisted into the military service shall forever thereafter be free; free persons and slaves with the written consent of their owners and slaves belonging to those who have engaged in or given aid or comfort to the rebellion may now be enlisted—the owners who have not been engaged in or given comfort to the rebellion being entitled to compensation: if within 30 days from the date of opening enlistments a sufficient number of the description of persons aforesaid to meet the exigencies of the service should not be enlisted, then enlistments may be made of slaves without requiring consent of their owners, but they may receive compensation.'"

### Ex-Slave, Boy on Merrimac, Celebrates Naval Fight at 82

PUTNAM, Conn., March 9 (AP).—Thomas Land Taylor, aged 82, a former slave who was a "powder monkey" aboard the Monitor during its engagement with the Merrimac in Hampton Roads, today observed the sixty-seventh anniversary of the battle at his home here.

He was born in Currituck County, N. C., and in his sixteenth year escaped from the plantation of his owner and went to Fort Monroe. On the night preceding the battle he was one of a volunteer crew to convey in a small boat a message to the Minnesota, and while on the trip boarded the

Monitor and was accepted into service by Lieutenant Worden.

After the battle he remained three weeks on the Monitor, then enlisted in the navy and served two years on the Roanoke and on the flagship Minnesota. He is a pensioner and enjoys good health.

### NEW YORK TIMES

MAR 1 1929

#### EMANCIPATION PENS.

In the mid-afternoon of Jan. 1, 1863, Secretary SEWARD and his son FREDERICK found Mr. LINCOLN alone in the Executive Chamber of the White House, the "broad sheet" of the Emancipation Proclamation "spread out before him on the Cabinet table." Mr. LINCOLN dipped his pen in the ink. What pen? What kind of pen? How many pens? He would hardly seem to need more than one to write his name. He had been shaking hands in the East Room since 11 o'clock—"9," he thought it, so long the ceremony had seemed. His arm was "stiff and numb," but he was determined that his signature should be firm. Nobody should be able to look at it, and, seeing that his hand had trembled, say: "He had some compunctions."

The gold pen with which he "slowly and carefully wrote his name" was sold in this city Wednesday for \$7500.

grandson of a former messenger who "held the Proclamation while Mr. LINCOLN signed it." This pen bears the name of a once famous maker, JOHN FOLEY. An official of the vending company says considerably that this sale leaves unimpaired the status of other Emancipation pens believed authentic by their proprietors and supported by as goodly an array of affidavits. For some years the Massachusetts Historical Society has had in its Lincoln collection "a homely steel pen with a wooden handle." The donor was a son of the late GEORGE LIVERMORE, a Boston antiquarian and collector.

Among his books was an essay with a long title reciting the opinions of the fathers on "Negroes as Slaves, as Citizens and as Souls." He was picking up material about the war. He asked Senator SUMNER to get him the Emancipation pen. SUMNER asked before the signing. Mr. LINCOLN had read LIVERMORE'S

book and was glad to comply. CHARLES was never backward about asking for what he wanted. According to the Boston history or legend, he came first and was served first. In Philadelphia, in 1924, another Emancipation pen, said to have been given by SUMNER to JAMES WORMLEY, the negro proprietor of the Wormley House in Washington, was sold for \$1,000. This was of gold. The librarian of the Massachusetts Historical Society doesn't believe that Mr. LINCOLN used pens of that material in early '63.

An old lady in Battle Creek is confident that she has the original Emancipation pen, given to her grandmother by Mrs. LINCOLN. So there are at least four "originals." Doubtless, research will discover others. One is a little reminded of the wealth of relics of the Middle Ages. There is an anecdote, historical or not, to the effect that SUMNER once asked Mr. LINCOLN for the pen with which he had signed a certain document. The President is said to have taken from the table a big handful of steel pens:

It was one of these. Which will you take? You are welcome to all.

This remark has been applied, if it was not invented, to show that he didn't himself know with what pen he signed the Emancipation Proclamation. That is a gracious theory. It may be said to justify all claimants sufficiently fortified in the matter of documents and descents.



Slavery-1929.

N.Y. TRIBUNE

MAR 31 1929

# Free Legal Aid for Jones Law Breakers Recalls War on Fugitive Slave Act

**Group of New York Lawyers, Headed by Frederic R. Coudert Jr., Who Will Assist 'Worthy' Offenders of Dry Statute, Faces Threat of Anti-Saloon League to Appeal to the Bar Association Here**

By Alva Johnston

Frederic R. Coudert jr. and a group of lawyers of excellent standing in the New York Bar Association have offered their services free of charge to "worthy cases" of men accused of violating the Jones law. Orville S. Poland, of the Anti-Saloon League, has announced that he would ask the Bar Association to take action against them for unethical conduct. Others, including Mrs. Mabel Walker Willebrandt, has assailed them. Mr. Coudert jr. and his committee have in their defense compared themselves with the lawyers who in their day offered free legal services to violators of the fugitive slave law.

Superficially, at least, the controversy raging about Mr. Coudert and his friends is a little thin. They are doing nothing that the government itself does not do. The government furnishes free legal services to defendants who cannot afford counsel. In fact, the government goes further than the Coudert committee: the government furnishes free legal services to unworthy as well as to worthy cases.

## Hope to "Beat" Law

However, it is an unusual thing for lawyers to organize to campaign at their own expense, with the hope of beating a law in the courts until it becomes a dead letter, and there are certain parallels between the Jones law and the fugitive slave law of 1850. Both laws apparently had the sanction of the majority of the people of the country, the fugitive slave law of 1850 being passed by an overwhelming vote in both houses. Both laws offended the moral sense of large groups of the population.

The first opposition in both cases was the formation of voluntary committees to fight the battles of violators of the laws. In the case of the fugitive

slave law this was only a beginning. In a short time state after state in the North was passing laws aiming at nullifying it. Many states made it a crime for the warden of a state or county prison to allow the Federal government to use a cell for the purpose of lodging an alleged fugitive slave.

Other states passed laws—"Personal Liberty" bills, they were called—directing state and county attorneys to furnish free legal services to alleged violators of the fugitive slave law. Vermont made it a crime punishable by a long jail term for county attorneys to neglect their duty of fighting to the last ditch to prevent the enforcement of the fugitive slave law.

## Congress Nullified Law

Congress in the end nullified the fugitive slave law in a curiously roundabout fashion. With the constitutional guarantee of the return of fugitive slaves still on the book, with the fugitive slave law unrepealed, Congress practiced nullification by the expedient of denying captors the right to lodge fugitive slaves in Federal jails and forbidding United States marshals to catch them.

It is true that this happened in war time, when the Constitution was being much tossed about, but it indicates that laws and constitutional guarantees can meet a variety of fates when public opinion turns against them.

Whether there is any parallel between the moral issue involved in the fugitive slave law and that involved in the Jones law is a matter that would probably be violently debated by wet and dry orators. But, as law, the fugitive slave law was just as good as the Jones law. The fugitive slave law possibly had a shade the better of it in the matter of sanctions.

The return of fugitive slaves was

guaranteed by the Constitution. It was a bargain between the original thirteen states. The South would not have entered the Union without that guarantee. It was a compact, binding in honor and in law. Abraham Lincoln recognized it as such. Virtually all the political leaders of the North, with the exception of the abolitionists, acknowledged the obligation.

## Appealed to Bible

The Bible was appealed to as a great magazine of proofs of the righteousness of slave-holding and, therefore, the fugitive slave law; whereas to-day it is used mainly by flouters of the Jones law to prove that Christ was not a believer in prohibition.

The fugitive slave law of 1850 was, like the Jones law, passed because an earlier statute on the same subject had not been successful. The new fugitive slave law was the work of Mason, of Virginia. In theory it made the United States a nation of slave catchers. "By-standers" were commanded by the law to "aid and assist in the prompt and efficient execution of this law."

Aiding a fugitive's escape was punishable by six months in jail. The alleged slave had no trial by jury or otherwise. Two affidavits had to be submitted that he had escaped and the owner had to identify him. That was all that was necessary, under the law, to make a free man a slave. The presumption was that the accused was not a man, but a piece of property; therefore his testimony was inadmissible in his own defense.

The law prescribed the remuneration of the United States Commissioner. If he decided that the man was not a fugitive slave he received a fee of \$5; if he decided that the man was a fugitive slave he received a fee of \$10.

## Bought Freedom of Fugitive

This law passed the Senate by a vote of 27 to 12 and the House by a vote of 109 to 76. Many of the Northern Senators and Representatives voted in favor of the bill. On September 26, 1850, eight days after the law was passed, James Hamlet, a Negro, who had lived in New York for many years, was seized, taken before a commissioner, decreed to be the property of Mary Brown, of Baltimore, and sent to her. The whole thing was done so quickly and quietly that Hamlet was in Baltimore before

New Yorkers learned of the case. There was a tremendous stir. Finally a public subscription was taken up and Hamlet was bought from Mary Brown and taken back to New York.

In Boston a Negro named Shadrach was seized. Charles G. Davis, Samuel E. Sewall, Ellis Gray Loring and a Mr. List offered their legal services and all four represented him. A mob seized Shadrach. The lawyers were tried for abetting his escape, but were freed. Similar cases occurred throughout the North, stirring up violent controversy.

There were many lawyers who held, as Senator Borah does to-day, that there is nothing so bad as nullification. They urged that it was proper to try to repeal or modify the law, but an awful thing to try to bring about its non-observance. Newspapers and politicians were divided. Nearly everybody admitted that the law was brutal, but a large element in the North wanted it obeyed.

## Clergy Divided on Law

The clergy were divided. The New York Evangelical Congregational Association resolved that "we cannot recognize this law as of any binding force upon the citizens of our country." The New York organ of the Congregational Church, in an editorial entitled "How to Oppose the Fugitive Slave Law," said:

"To each individual fugitive, to every man or woman who, having escaped from bondage and tasted liberty, is in hourly danger of being seized and dragged back to slavery, we say: 'Be fully prepared for your own defense. If to you death seems better than slavery, then refuse not to die, whether on the wayside, at your own threshold or even as a felon upon the gallows.'"

Others were for upholding the law at all costs. The Rev. Dr. Asa D. Smith, preaching in the Brainerd Presbyterian Church in this city, on December 12, 1850, said:

"Don't counsel resistance. There may arise, it is true, cases of a trying nature. Such was that submitted, it is said, to a clergyman lately by an intelligent elder of the Presbyterian Church in a neighboring city. His wife was a fugitive slave. Was it the duty of himself and his master to help bind

her and deliver her to her master? Should a case like this occur in my own congregation—should a husband and father say to me, 'Here are my babes, and here is the wife of my bosom; the slave catcher is at hand—the warrant is issued—what shall I do?' I might first, like Joseph, 'seek where to weep, and enter my chamber and weep there'; but I must come back at last and say, 'My brother, raise no the hand of violence—commit you cause rather to Him that judgeth righteously.'"

## Urged Law's Observance

Violent opponents of the law were castigated in the following fashion by the Rev. Dr. Ichabod S. Spencer, on November 24, 1850, in the Second Presbyterian Church of Brooklyn:

"I never read more wicked and abominable principles. They deserve not only the reprehension of every Christian, but the entire indignation of all civilized mankind. . . . I am not justifying slavery. I am pleading obedience to the texts before me. Slavery may be wrong. Be it so, there is still a righteous method to get rid of it. I am not justifying the Fugitive Slave law; it may be wrong; it may be unwise and unconstitutional. I think that any wise and modest man would hesitate much to pronounce it unconstitutional, after its enactment by a body of men who aimed to abide by the Constitution and who studied the matter most intensively. Be it wrong, there is a peaceful prescribed method of amending both law and Constitution."

The agitation is summed up in Nicolay and Hay's "Abraham Lincoln" as follows:

"The new law compelled every citizen of a free state, when summoned to do so, to become a slave-catcher for the claimant, under penalty of fine and imprisonment. No wonder that the dignity and humanity of respectable citizens of the North revolted at the idea of being forced to do what a Justice of the Supreme Court of the United States, though himself a zealot in enforcing the law, fitly chronicles as 'a most dangerous and disgusting duty,' for the mere selfish and pecuniary advantage of a distant slaveholder, while to conscientious minds it was the commission of a positive moral and religious transgression!"

## Created National Turmoil

"The law was scarcely passed when there ensued, and for many years con-



inued, an unwonted activity in the pursuit and capture of runaways in various parts of the North. From time to time the newspapers were full of sensational reports of the incidents and excitements attending such affairs.

"Persons in the free states were pursued, seized, handcuffed, gagged, bludgeoned or shot; free persons were sometimes carried away to slavery, and escaped slaves sometimes rescued by mobs. Once a slave mother, crazed by the agony of recapture, cut the throat of her children and attempted in the same way to kill three others to prevent their being carried back to bondage; and once the City of Boston was put into ferment and riot, requiring a strong military guard to bring away the captured fugitive to a Federal revenue cutter, ordered by the President of the United States to convey him from Massachusetts to Virginia. Newspapers criticised and lawyers debated the law and the proceedings; judges delivered learned opinions and courts rendered varying decisions."

The Rev. Charles Beecher, of the Free Presbyterian Church of Newark, put it this way:

"From the earliest ages down to the present hour, the battle has raged between two parties and only two, about one and the same principle. Shall I obey a law which my conscience condemns as nullifying the law of God? Pharaoh, Nebuchadnezzar, the Pharisees, the Pope, the Norman aristocracy, Congress and the devil say you shall. But Moses and Daniel and Christ and His Apostles, and the martyrs, and our Pilgrim Fathers and God Almighty say you shall not. Ye ought to obey God rather than man."

#### Law Replaced in 1864

Syracuse made itself rather conspicuous as an opponent of the new law by rescuing Jerry McHenry, after the United States marshal and his alleged owner had seized him. That did not satisfy the Syracusans, and they brought the marshal to trial on a charge of kidnaping; but he was acquitted.

The law was nullified by Congressional indirection during the first year of the war. In 1864 it was formally repealed. Representative Howe, who brought in the bill for its repeal, said in his speech on the subject that the fugitive slave law of 1850 had probably "done as much mischief as any other one act that was ever passed by a national legislature. It has embittered against each other the two great sections of the country."

Another parallel may exist in the fact that the prohibition and the proslavery laws met, from the beginning, with vigorous and consistent support from the Supreme Court of the United States.

## Parallels in Jones Law and Fugitive Slave Act

Both were passed without much opposition and by comfortable majorities.

Both appeared at first to have the support of the majority of American citizens.

Both ran counter to the moral sense of large elements of the people.

Both laws were opposed by voluntary lawyers' organizations, which offered free legal services to violators.

Both laws were strongly supported by the legally-minded, who abhorred attempts to nullify any law.

Both laws were applauded and condemned by different elements of the clergy.

Both laws were opposed by movements calling themselves "Personal Liberty" movements.

Both laws were based on anomalies of jurisprudence embedded in the Constitution.

### PRESS

*Richmond News, Va.*

JUN 18 1929

### MASTERS, MISTRESSES AND SLAVES.

(Petersburg Progress-Index)

George Washington, a negro 86 years of age, who died recently at the Soldiers Home at Noroton, Conn., left a will in which he directed that his entire estate valued at \$2,000 be devoted to the care and support of his old mistress, Miss Cornelia Wetmore, of Middletown, Conn. Miss Wetmore will be 100 years old next December. The Associated Press dispatch telling of the old negro's death and his will said he was an ex-slave but did not say where he and his mistress lived in slavery days.

We have a vague recollection of one or more similar instances of the former slave remembering his impoverished master or mistress in his will, although we are not able to recall details. But the incident serves to bring to mind a story as illustrative of the slave's affectionate regard for his master and mistress. When Blanch K. Bruce was elected to the United States Senate from Mississippi in Reconstruction days, his colleague in the Senate was L. Q. C. Lamar, a former slave owner, a colonel of Confederate cavalry and afterward associate justice of the Supreme Court. Col. Lamar completely ignored Bruce, whose seat, of course, was on the Republican side of the chamber. Months passed and Col. Lamar still gave no sign that he recognized the existence of Bruce. One day Bruce went to a Republican senator and told him that he had come to ask a favor. He went on to say that he had learned that his former master and mistress in Mississippi were in dire poverty and actually in need of the necessities of life. Bruce said he had found that there was a position in the treasury department which he could obtain for his former master, providing Senator Lamar would unite with him in recommending the Mississippian for the place. "But Col. Lamar will not speak to me," said Senator Bruce "so I want you to give him the facts and ask him to co-operate in getting the place for this old gentleman." The senator of whom Bruce asked this favor immediately hunted up Senator Lamar and told the story. The following day Col. Lamar sought out Bruce on the Sen-

ate floor. "I want to tell you, Bruce," said Lamar, his hand extended, "in some ways you are a better man than I am and I want to shake hands." They shook. Also, they succeeded in getting the appointment for Bruce's old master, a position which paid \$2,706 a year, and which the ex-slaveholder from Mississippi held for many years.

## NEWS-LEADER

RICHMOND, VA.

APR 17 1929

### A PICTURESQUE OLD NEGRO PASSES FROM RICHMOND

Editor The News Leader:

Sir.—"Well done, thou good and faithful servant" is indeed true of an old-time, faithful friend, Jessie Mosby who for over a quarter of a century has worked at the Jefferson hotel.

By those who frequented this hotel he was always to be seen at the Franklin street door. His picturesque appearance and old-time kindly courtesy were to the so-called tourist north of Mason-Dixon a revelation, and to the Southerner a gratifying and pleasing feature.

He was a type now, sad to relate, almost extinct. This fact made his friends, both black and white, feel sorry to see that he was rapidly failing in health and strength during the past few months. He is sadly missed and will be more so as times goes on, yet all who knew him feel sure that he has reaped a splendid reward.

And as he enters the gate will hear these words: "Well done, thou good and faithful servant."

#### FROM ONE HE SERVED.

CLEVELAND, Ohio.—Myron T.

Herrick, late ambassador to France, left \$10,000 for the Herrick Public Library at Wellington, Ohio, which Mr. Herrick established as a memorial to his father and mother. He requested in his will that suitable tablet be erected on the exterior of the building to recall that it was the site of the slave rescue in 1858, which resulted in the famous Oberlin-Wellington rescue case.

This case grew out of Oberlin being a station of the Underground Railway and an important center of anti-slavery sentiment. In September, 1858, a runaway slave by the name of Littlejohn, was caught in the village of Oberlin by a United States marshal, who started to Cleveland with him. But, a number of men led by Professor Henry Everard Peck, of Oberlin College, overtook the marshal at Wellington and took Littlejohn away from him. Several of the rescuers were arrested and imprisoned in Cleveland for several months. It was a long drawn out case, becoming famous as a fugitive slave case. And Mr. Herrick wished to perpetuate the

memory of the brave man who rescued Littlejohn on the ground where the Herrick Library now stands.

## NEWS

CHATTANOOGA, TENN.

JUN 8 1929

### The Antebellum Negro

The Commission on Interracial

Co-operation, in Atlanta, is bringing to the attention of the South that thousands of negroes who left the cotton fields three or four years ago are returning and doing good work in the South.

Especially is negro farming increasing. The white man, of course, stands ready to help the negro farmer, and there are sage old advisers among his own race.

Of the old antebellum negroes, few are left. Of these negroes Henry Grady paid this fine tribute

"History has no parallel to the faith kept by the negro in the South during the war. Often five hundred negroes to a single white man, and yet through these dusky throngs the women and children walked in safety, and the unprotected homes rested in peace. Unmolested, the black battalions moved patiently to the fields in the morning to feed the armies their idleness would have starved, and at night gathered anxiously at the big house to 'hear the news from marster,' though conscious that his victory made their chains enduring. Everywhere humble and kindly bodyguard of the helpless; the rough companion of the little ones; the observant friend; the silent sentry in his lowly cabin; the shrewd counselor; and when the dead came home, a mourner at the open grave. A thousand torches would have disbanded every Southern army, but not one was lighted. When the master going to a war in which slavery was involved said to his slave, 'I leave my home and loved ones in your charge,' the tenderness between man and master stood disclosed. And when the

slave held that charge sacred shackles fell were stainless of a sin through storm and temptation, he gle crime against the helpless ones gave new meaning to faith and loyalty. I rejoice that when freedom came to him after years of waiting, it was all the sweeter because the black hands from which the



Slavery-1929

## WE JOIN THE LEAGUE—IN WAR ON SLAVERY

**T**O ABOLISH SLAVERY, the Senate of the United States for the first time agrees to back a treaty-program originated by the League of Nations, and even goes further than some of the other signatories in declaring opposition to all "forced labor," except by convicted criminals. This news comes back to us from Geneva, whence American press correspondents dispatch word that at last the League gets its first imprint of the Great Seal of the United States under its roof. And since that seal has the American eagle imbedded in it, the *New York Times* leads in rejoicing over "The Eagle in the Dove-cote." To *The Times* this precedent of cooperation with the League members as independent associates, and not as allies, is "of even greater import" than the beneficent results of the treaty for peoples affected. Night press attention was given to the ratification of the League's slavery convention, which was signed and sealed in the last days of the Coolidge Administration. But the arrival of the official document at the Palace of the League of Nations not only raises hopes among advocates of further American cooperation with the League, but renews interest in the international war on slavery and near-slavery which still exist much more widely than many know.

It is estimated that four or five million human beings are yet in bondage in various parts of the world; in Abyssinia the proportion of slaves is said to be one in five of the population, and in parts of China one in 150; slave importation to Arabia rates 2,000 a year, according to data furnished to League headquarters. The most notable progress reported by the League during the past year was the freeing of 200,000 natives of Sierra Leone, on the west coast of Africa next to Liberia, a British protectorate, on January 1, 1928.

Near-slavery—compulsory labor—in the backward continent of Africa during mining and other development by the Powers has been marked at times by an estimated mortality as high as 40 per cent. The International Labor Conference of the League next month lists "forced labor" as one of its chief topics, and a 320-page preliminary report and draft-questionnaire has been prepared for discussion. In mandated territories of Africa and elsewhere this problem may be acute, because the slavery convention permits forced labor even by private employers for a "transitional" period. Our ratification carries one reservation, namely, that "compulsory or forced labor may only be exacted for public purposes."

In the League slavery convention, which was adopted at Geneva, September 25, 1926, and opened to non-member States as well, slavery is defined as "the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised" and the defined "slave trade" includes "every act of trade or transportation in slaves." The signatories undertake in all territories under their "sovereignty, jurisdiction, protection, suzerainty or tutelage" (a) "to prevent and suppress the slave trade" and (b) "to bring about progressively and as soon as possible, the complete abolition of slavery in all its forms." In other articles agreement is pledged to assist each other, to refer interpretations or disputes to the Permanent Court of In-

ternational Justice, and to make annual reports. What may be termed the "near-slavery" article pledges signatories "to all take necessary measures to prevent compulsory or forced labor from developing into conditions analogous to slavery," specifying that such labor may be exacted only for public purposes, except, however, in territories where conditions require progressively putting an end to the practise, and the transitional provisions call for work of exceptional character, adequate remuneration and non-removal of laborers from their usual place of residence.

The United States is the twenty-seventh nation to complete official ratification up to March, 1929. Others are Austria, Great Britain, Canada, Australia, Union of South Africa, New Zealand, India, Belgium, Bulgaria, Denmark, Ecuador, Egypt, Finland, Germany, Haiti, Irak, Italy, Latvia, Monaco, The Netherlands (including Netherlands Indies, Surinam, and Curacao), Nicaragua, Norway, Portugal, Spain, Sudan, Sweden.

It appears that slavery in some form existed in territories for which seventeen European governments were responsible when from 1924 to 1926 the League Slavery Commission, seeking a "minimum standard," found plenty of debt-slavery, adoptions, the purchase of girls by dowry, and many other devices of the bootleggers in the slave trade. To avoid evils of sudden emancipation in India and elsewhere a "permissive" period of progress may intervene during which, for example, a slave may have the right to assert freedom, but it will not be a legal crime if both master and slave wish to continue that relationship. On forced labor the objectives are limitation to "essential public works or services," notably in African colonies, and the reduction of peonage for private profit reported in South American countries. During 1927 League reports show diminished slave raiding in the Sudan, the official abolition of slavery in Kalat (Baluchistan), and Burma (with compensation to masters of 5,000).

Abyssinia, admitted to the League in 1923 on condition that slavery be abolished, is still the most active center of the slave trade, despite King Ras Tafari's decree of the death penalty for slave holding. In the *New York Herald Tribune Magazine*, Robert B. Peck tells us that the Abyssinian trade persists as the perquisite of certain noble families in the feudal kingdom, and that mostly white men are behind the slave business. We read:

"For years the Kenya Colony has been under great expense because of slave-hunting expeditions from Abyssinia, but within the last two or three years these are said to have fallen off greatly. Gradually, it is said, the Abyssinian slave business is shrinking. Some two or three thousand slaves actually have been freed. However, in the district of which Abyssinia may be considered a part, which embraces both shores of the Red Sea and a good part of northern, central and eastern Africa, it was estimated in 1926 that 30,000 human beings were traded each year. Many of them are Moslem blacks from the interior of Africa, and they may leave their homes nominally free, tho held in a kind of feudal serfdom, in the train of their master on a pilgrimage to Mekka. The expenses of the trip, however, may exceed the estimate of their master, and in order to return to his home in proper style he may be compelled to sell some of his retainers."

Tibet, Afghanistan, Hejaz and Morocco are listed by Mr. Peck as other places where slavery continues to exist, and he adds Persia and Southern China to the list of countries which have "officially" declared for abolition. We are reminded that "the Moslem World Congress held at Mekka in the summer of 1926

adopted a resolution denouncing slavery, particularly the enslavement of Moslems by other Moslems, and this, it is believed, eventually may do much to discourage the practise." Mr. Peck also reports that international missionary forces are determined that the development of commercial exploitation of Africa "shall proceed along less bloody lines than the development of the two Americas."

It may be added that the United States is quite skirt-free to sympathize and cooperate in international abolition of slavery. The Thirteenth Amendment to the Constitution in 1865 set our standard, which in terms applies to all places subject to our jurisdiction. Bulletin No. 236 of *International Conciliation*, Carnegie Endowment, states that the Thirteenth Amendment has been applied to the territory of Alaska, and legal authorities hold that it applies to the Philippine Islands. All legislation for these possessions incorporates the provision that neither slavery nor involuntary servitude shall exist, except for a crime-convicted party. The Jones Act granting autonomy prohibits concessionaires from employing forced contract labor, and, altho "peonage" is not defined in the law, the Philippine legislature has adopted sections of the United States Criminal Code for punishment of such crimes as slavery, involuntary servitude, and peonage.

## UNCLE KIDNAPPED, DIES IN COLORED CHURCH

St. Catharines, Ont.,—On Geneva Street, St. Catharines, stands the BME Church, the corner stone of which was laid more than seventy years ago. It is neat and fresh in appearance, covered with stucco. It succeeded the little wooden church built on the same site and used as a place of worship during ten or more of the preceding years. Many wonderful stories could be told of the present-day building tel-

of the gatherings there, of the tears and prayers poured forth for brethren in captivity in the South, of the deep devotion of a people who in their most dire need leaned always upon God. To the little church came Mr. and Mrs. Ball, both sweet singers, and among the congregation could be seen frequently "Auntie Butler," formerly Mrs. Stanford, heroine of the kidnapping raid on North Street. She had married a man named Butler after her husband's death.

The death of Auntie Butler took place in the little church. On the Sunday in occurred she had come to church wearing the new gown made for her by Mrs. Ball. Passing by the hot stove she brushed ag-

ainst it and set fire to her dress. The flame was quickly extinguished, but the shock proved too much for the frail aged woman, and sinking back into a seat she died in a few moments.

Although many of the colored people kept a fondness for the South, especially in cases where their relatives remained, they settled down cheerfully to make homes in St. Catharines. North street was at one time their special dwelling place and the neat little homes with flowers at each door, and with the sound of the singing and of banjos gave a pleasant impression of content.

Year by year, on August first, they celebrated the freeing of the West Indian slaves. On these occasions many eloquent colored preachers spoke, among them, the Rev. Robert Gordon, who gave a most notable address on the occasion of the emancipation celebration in St. Paul's, London, Ont., Aug. 1, 1853. "It well becomes them to rejoice," he said, "especially on such a day as this that here, in this sacred as-



ylum, the ignoble slaveholder and from his daily work was a local his ferocious bloodhounds cannot preacher there. The father escaped penetrate." ed to the North in company with

"It will become them to feel his brother and settled in St. Catharines, where he frequently preached to the great day 800,000 bondmen, by the unanimous voice of England,—that the little St. Catharines Church was set on an hill—were, at the cost of twenty million sterling. The father died when Richard pronounced unconditionally free, as had reached the age of eight and free as her own pure atmosphere in there was a long apprenticeship for which no slave can breathe. By the boy in a barber shop, and after that God-like decree she solemnly terward a partnership in the same echoed in the face of the whole civilized world, the self-evident proposition that all men are created equal—that they are endowed by their Creator with certain inalienable rights—and that among these are 'life, liberty and the pursuit of happiness'."

Wendell Phillips gave the following in Boston, May 30, 1860, at an anti-slavery convention:

“And the race that has produced such men as have walked our streets—thirty thousand capable of taking their rights in their hands and seeking them at the risk of every peril—under the protection of the English flag of Canada—the race that has sent us such men as have spoken to you this morning—has never been so degraded, its manhood has never been so trodden out by the white men of thirty states, that when it rises to claim its rights it can be called insurrection.”

During the years preceding 1865 hope, growing steadily stronger in the breasts of colored people in the South found an echo among former slaves in Canada. In December of sixty-five, a constitutional amendment was ratified, "abolishing and forever prohibiting" slavery throughout the United States. The joy of freedom had come at last to the loved ones of many in Canada. But joy was turned to sorrow in every civilized land during April of that year when the great emancipator Abraham Lincoln entered into his eternal rest.

# MR. BALL'S LIFE

Few ministers and their wives were more beloved & honored than the late Rev. Richard Ball and Mrs. Ball. Mr Ball died in Windsor in 1925. He was born in St. Catharines in 1845, son of the Rev. Henry Ball, who had formerly been on a plantation in Virginia and apart

city of Toronto when the end came.

Mrs. Ball is now residing with a daughter Mrs. Parker, of Toronto.

# Life And Labor In The Old South

Editorial Note—Ulrich B. Phillips, who was born in LaGrange, Ga., has won recognition as a leading historian of interest to the South is his *Life and Labor in the Old South*, published by Little, Brown and Company, of Boston and which won a \$2,000 prize offered for the best unpublished work on American history. We are here reprinting the review by Henry Steele Commager which appeared originally in The New York Herald Tribune Books.

Editor, Columbus Enquirer-Sun.

Of the institution of slavery, Thomas Jefferson, himself a slave owner, wrote: "I tremble for my country when I reflect that God is just; that his justice can not sleep forever." George Washington, who also owned slaves, recorded: "I can clearly foresee that nothing but the rooting out of slavery can perpetuate the existence of our Union," and a third great Virginian, Patrick Henry, urged: "Let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence of slavery." Yet within one generation of the death of the Sage of Monticello, the South from the Potomac to the Sabine responded to the distant threat of the election of Abraham Lincoln by flying to the defense of its peculiar institution with a unanimity almost without parallel in modern history. What had happened to bring about so radical a change of front?

In the two generations from 1800 to 1860 the South passed from liberalism to conservative revolt, from agrarian democracy to the ideal of Greek democracy, from the leadership of Thomas Jefferson and the Old Dominion to that of Jefferson Davis and the new. In the course of these years the land of tobacco and rice became the Cotton Kingdom, the Seaboard South expanded westward with giant strides and flung its outposts to the banks of the Brazos and the Colorado in Texas and the Osage in Missouri; and from a reluctant acquiescence in slavery as a necessary evil, Southern leaders passed to a fervent celebration of slavery as a positive good. It was a development not unique in history; we have only to contemplate the history of the North from Lincoln to Coolidge for a suggestive parallel.

The history of the South during these sixty years furnishes a signal example of geographic and economic determinism. Climate and soil dictated a concentration upon a few staple crops: tobacco, rice, sugar cane, cotton. Negro slaves were found to be the most satisfactory available labor force, and these two factors of staple crops and Negro slave labor formed the warp and woof of Southern history until the Civil War tore that tightly knit fabric asunder. Tobacco and, to a lesser extent, cotton exhausted the soil and made the plantation regime a constantly expanding one; expansion necessitated increased labor force, and this, in turn, more land for that force to clear and bring under cultivation. It was an endless circle of land and slaves, and it ultimately circumscribed the whole South in its circumference. Plantation economy led the planter to invest what surplus he had in land and in slaves—very largely frozen assets, and involved

him in a vassalage to Northern industry and finance not dissimilar from that of the American colonists to the mother country in the years before the Revolution. It forced the small farmer into the poorer lands of the interior and created a distinct planter aristocracy, small in numbers, but dominant in politics and society. It forced that planter aristocracy to formulate a pragmatic social and religious philosophy in which slavery, having become urgently necessary, ceased to be an evil and became the basis of the good life. Again, we have only to look to the contemporary religious and pragmatic justification of our industrial and scientific regime for a suggestive parallel.

The central fact of the Old South, however, was not slavery, but negro slavery. The characteristic institutions of the Old South, economic, social and cultural, were determined by the fact of black labor rather than of slave labor. The peculiar relation between the planter and his labor force was the result of race rather than of mastery, as is indicated by the fact that emancipation changed that relationship comparatively little. Not slave labor, but negro labor sent so many planters crashing to bankruptcy, and not the institution of slavery, but the presence of the negro was the cement of Southern solidarity. It was not so much slavery that kept the South rural, agrarian and Anglo-Saxon in 1800 as it was in 1860. And the psychology of the South to the present day has been dominated to maintain white supremacy, rather than by any allegiance to legal bondage.

The Old South was dominated then by the economic factors of staple crops and Negro slave labor, but the most significant aspects of the Old South were rather social and cultural than economic. The real planters—those who owned twenty slaves or over—were a very small minority of the Southern population to Southern society and culture which was unique and beautiful. The plantation regime was more than economy, it was a way of life. In the Old South life, social intercourse, social amenities, were significant in themselves, they did not derive their significance from some external utilitarian values. In an age when, to borrow Mr. Mumford's illuminating phrase, Northern merchants ceased to trade for a living and began to live for trade, the Southern planter maintained something of his spiritual integrity and his sense of values. In an age of the self-conscious cultivation of the arts, the Southern planter went serenely on his way cultivating the fine art of living. In an age when Northern business discovered and apotheosized Time the planter calmly retained his conviction that time was made for man and not man for time. It is easy to become sentimental about the plantation of the Old South, but it is well to remember, too, that a rose garden may be as significant as a textile mill and a life of serene leisure may be balanced against one of business activity.

In the careful and often brilliant pages of "Life and Labor in the Old South," Prof. Ulrich Bonnell Phillips has provided the basis

for some of these generalizations. Messrs. James Truslow Adams, Worthington C. Ford and Allen Nevins are to be congratulated on their fine discrimination in awarding to this volume the prize of \$2,500 offered by Little, Brown & Co., for the best unpublished work on American history. It is characterized by a ripened and well rounded scholarship, an erudition, an impartiality and an understanding which make it perhaps the most significant contribution to the history of the Old South in this generation.

The opening chapters of "Life and Labor in the Old South" are given over to a fascinating description of the climatological and geographic factors that conditioned if they did not determine Southern history—chapters which are a brilliant exemplification of the application of

"Life and Labor in the Old South" is the first volume in "a group which is planned as a history of the South." We may confidently assume that the forthcoming volumes will maintain the high standards of scholarship and of presentation established by the first, and that the whole achievement in American historical literature.



Slavery - 1929

# Woman of Old South Recalls Many Hardships of Civil War

## Raids of "Yankee Soldiers," Shortage of Foodstuffs and Loyalty of Many Negroes Are Related

by Somerville Resident.

Commercial Appeal

BY MRS. M. L. WILKINSON.

Written for The Commercial Appeal.

Another year has passed. Within my heart a thousand thoughts have come, some full of admiration and wonder for man's wonderful inventions and achievements. His brain knows no limit. Above all, my heart is full of gratitude and love to the Giver of every good and perfect gift "with whom is no variableness, neither shadow of turning."

Memory takes me back to La Grange, Tenn., my birthplace, my home until 67 years ago, January, 1861. I left it, a married woman, for the home I have lived in ever since.

I do not attempt dates. I know that Ulysses S. Grant, on his march to Vicksburg, made La Grange his winter headquarters. A section of his army had quarters on my father's home place. After Van Dorn's raid, La Grange was quickly evacuated. I have a trophy of that event, a tripod with its accessories, one a camp kettle more than 12 inches in diameter, the same size from top to bottom, and holding, when full, five gallons of tallow.

It was just the right shape to make dipped candles. The description of the process might be interesting, but would consume time. These candles must be made on a very cold day. I always made 50 at a dipping. I remember at three dippings I made 150 candles, that number enabling me to dispense light to other families.

On one evening during Grant's occupancy of La Grange, Colonel Prince of an Illinois regiment with his command camped around my home. He met me with considerable courtesy and wished he could meet me under more auspicious circumstances. I said to him: "Colonel, your men are breaking into my smokehouse; I wish you would put a stop to it." That ended our intercourse. Our smokehouse was pilfered, our year's supply of meat thrown to the winds. I made so much lard at that killing that I didn't have vessels to contain it. I filled a big iron pot with lard, covered it carefully and set it in the middle of the smokehouse. They pulled that out, built a fire under the pot and sent the melted lard pouring down the hill. They wanted the pot to cook in.

Feeding Them With Beans.

There was a barrel of navy beans in my smokehouse. Navy

our lawn, washed, salted and re-packed in the smoke house. Destruction seemed to be their motto. They destroyed our watermelon patch, thus depriving the negro of one of his luxuries.

Home Was a Factory.

I kept two spinnings wheels constantly running, one spinning cotton warp, the other woollen filling. The cotton warp was used to make plow lines, well ropes and warp for cotton goods. I made some beautiful towels. I have often regretted not saving one as a relic. I made my husband a wonderful suit of clothes, the thread having been spun dyed and woven right there at home. He was very proud of it. I made corsets, using old umbrella frames for bones. In those days umbrella frames were made of cross vine, which was easily trimmed and split to fit the casings. We made beautiful sun-bonnets, using the wild grass for the body and trimming them with lawn or any material we happened to have. The seed of ripe per-simmons made excellent buttons.

Salt was scarce. Many a housewife dug up the ashes in her smokehouse, then put these ashes into a tub of rainwater. The salt would permeate the water, the ashes settling to the bottom. The water was strained, then boiled down until it crystallized and made salt that answered every purpose.

We had one mule left, a noble specimen of his tribe. "Tiger" was his name and well he deserved it. A Yankee caught him and was about to mount. A faithful servant that stayed with us was present. He spoke up: "Boss, you better not try to git on dat mule with all dem trappings, he sho' kick your brains out. None of us niggers dassen ride him to the field or back." The Yankee turned him loose. "Tiger" was in service after the war, the only one of the original stock.

Fielding Hurst, colonel of the East Tennessee Regiment, was captured near my home. His loyal soldiers followed and recaptured him. The rabble stayed behind to threaten and abuse us because it happened near our home. They gathered in my back porch, threatening to burn down the house. They uttered a volley of oaths, one after another. I arose in my majesty. I told them I could hear nothing but oaths, that I could not remember ever hearing an oath before in my life and that God in His majesty tells us, "Vengeance is mine, I will repay, saith the Lord." A calm, a wonderful calm, fell on the crowd. I don't think there was another oath uttered.

The home in La Grange broke up. We four children were there. The servants came to tell us goodbye. Old George was the first to speak. "Ise been with you chillun a long time. Nary one of you ever sassed me or said a cross word to me." There were tears in our eyes. I often met him on my way to school. We would stand aside, saying in his broken lingo, "Sar-vent, missia." He kept our span of

horses in perfect trim. They were white, Jim and Jerry their names. The carriage and harness were always ready and clean. My father always allowed him a crop of broom corn from which he made and supplied brooms for the town of La Grange. The flat broom was not known at that time in that market. He made the round handled broom and all tied with hickory withes. He always got a dime in pay.

Smuggling De Luxe.

My father owned a large mill on North Fork River, a tributary of Wolf River. The community was dependent on this mill for bread. My father often drove his wagon and delivered the meal himself. One morning he left hurriedly, put a roll of greenbacks in the little private drawer, closing it with the "lattice" but forgetting to shut the desk. There was a raid later in the day. A Yankee searched my mother's room. Seeing the desk open, he passed it by. When my father came mother told him what had happened. Turning to the drawer, "Oh," he said, "did they get my money?" The \$600 was there.

After Van Dorn's raid he was to return to Holly Springs. A friend near Holly Springs notified our father, asking him to come and meet his sons, who were in Van Dorn's command, at her house. He gladly accepted the invitation, took out the padding from the carriage cushions and in its stead packed material for two gray suits, two pairs of cavalry boots and other articles necessary for his son's comfort. He did it so well that it was not noticed. The good friend had the suits made and delivered the articles to our soldier boys, thus insuring their comfort for the winter.

This friend had a wonderful conservatory filled with flowers. When we left she gave me a beautiful bouquet. When we arrived at the picket line on Wolf River we asked for the officer in command. He was a gentleman, treated us with courtesy and allowed us to pass. In return I handed him my beautiful bouquet.

We did not see our brothers. Van Dorn's command did not come. We had traveled the road which Sherman said he would make so desolate that a crow flying over it would have to carry its rations. He said "War is hell," to which I added my codicil. He gloried in making it so.

I am a southern woman, a slave owner, rebel to the core. We lived in a community of farmers. They all owned slaves. Some of the slaves went into the Federal lines. Many stayed with their masters. They were true and loyal. I made a statement to their credit. I never knew of an outrage committed by a negro during the four years of war. There were outrages committed by white trash, skulking to keep out of the Southern Army. In my humble opinion slavery was the first step to negro civilization. It is my privilege, my pleasure, a sacred duty to pay a tribute of admiration and appreciation to the memory of Abraham Lincoln.

# Negro Slavery In British Empire

## A Century Ago

by the Honorable  
William R. G. Giddens, M.L.D.,  
D.C.L., F.R.H.S., etc.  
(Justice of Appeal, Ontario.)

We, British folk, pride ourselves justly as I think, on the splendid record of our empire in the matter of Negro Slavery; and we are wont to point out that this nefarious curse was swept away by her, even though she had in justice to the slave-owner, to pay for the ransom of the oppressed. But the story is not all bright; the relics of the infamous practice did not disappear in the twinkling of an eye, but rather lingered on to afflict the soul of the Christian, who grieved that those for whom his Master died as He died for him, should be bondsmen under the lash of a brother Christian—the Englishman, who, by centuries of struggle and agony and blood, had achieved for himself freedom and could not look with equanimity upon a whole race without it from no fault of their own—nay, the Man, who proud that he had been made a little lower than the angels, was shocked to see his fellow-man brought as low as the beasts of the fields, or lower. To such as these, the thought studiously and steadfastly insisted upon by those who profited by the vile trade, that the Negro, man, woman and child, was doomed to perpetual servitude because the son of Noah, who was supposed to be his ancestor, ridiculed his father when the Patriarch was on a drunken bout, was not only absurd, but it was an insult to a God of Justice whom the slave-owners claimed as their God and the executioner of the curse of the poor old drunkard.

A century ago, there were dark places under the Union Jack. True, Negro slavery had been declared by the courts illegal in England, in 1772; and in Scotland in 1778. (1): in Upper Canada, as early as 1793, legislation had been passed which would root out the evil at no remote date.



(2) in Lower Canada, after many abortive attempts to abolish Negro slavery by Statute, it was rendered innocuous by the decisions of the Courts as early as 1800: in Nova Scotia, New Brunswick, Prince Edward Island and Cape Breton, Negro slavery was practically dead by the end of the 18th century, and so, we may fairly say that Canada had got rid of it in fact if not in theory long before the date concerning which I intend to write, that is the year of our Lord 1829.

The same may fairly be said of the Northern part of the United States: but as in the Southern part of the United States and in the British West India Islands, the horrid system was in full vogue.

After determined and long continued efforts on the part of self-sacrificing philanthropists, which met more opposition than did the efforts of John Howard to reform the prisons—because more persons were peculiarly interested in opposing the former than the latter, the House of Commons in the year 1823, for the first time, unanimously pledged itself to adopt measures calculated to mitigate and ultimately to extinguish slavery throughout the British world. This success, such as it was, was in the ultimate analysis, due to Wilberforce. That splendid champion of human freedom in 1821, induced Thomas Fowell Buxton, whose name is still commemorated and revered in this Province of Ontario, to conduct the appeal in Parliament; and he was true to his trust: introducing the matter by way of a Resolution to take into consideration the state of Slavery in the British Colonies, with the intention of gradually abolishing the evil, in much the same way as that adopted by Upper Canada. He was opposed by Canning, who succeeded in inducing the House to confine itself to a recommendation from the Home Government to the different Colonial Legislatures. I see no reason to doubt, as no few have done, the good faith of Canning and at least of some of those who sided with him: it was, I think, due regard for the sensibilities of the colonists, the want of which had caused the Revolution and separation from Empire of the North American Colonies in 1776, coupled with what might fairly be considered a well grounded conviction that the recommendation of the Mother Country would be heeded by Colonies, that never tired of expressing their devo-

ted loyalty to the Crown and British connection, which was the actuating motive in Canning's action.

Henry, the third, Lord Bathurst, was at that time the Secretary in charge of Colonial affairs; and he communicated the wishes of the Imperial Parliament to the several colonial Governors: there does not seem to me to be any ground for the suspicion that Bathurst did not do all he could to have the Parliamentary wishes carried out in the Colonial Legislatures. But too much money was at stake, and when any attention at all was paid to the Recommendations, the result was trifling and illusory; law and order were of little assistance to the oppressed Negro.

This conduct in the Colonies, so different from what had been expected by some of the more credulous, but by none of those well informed as to the actual sentiments in the Islands, caused the Government to send a somewhat more specific dispatch, suggesting to the Legislature legislation on the following subjects with a view to mitigate the hard lot of the slave: (1) The establishment of a Protector or Guardian of Slaves—this was, of course, in the same view as the appointment of a Guardian to an infant or one of unsound mind, who could not look after his own interests, and was thought the duty of the King as paterfamilias.

(2) The admission of the Evidence of Slaves in Courts of Justice.

(3) The giving to Slaves the power, under certain regulations, of purchasing their freedom.

(4) The legal institution of Marriage among the slaves.

(5) The suppression of Sunday Markets and Sunday Labour.

(6) The conferring on slaves a legal right of acquiring, preserving and transmitting property.

(7) The prohibition of the separation of families by legal process.

(8) The abolition of the Driving Whip, the regulation and record of punishments, and the abolition of female flogging.

These recommendations were regarded practically with contempt—an example or two will illustrate the meaning. Take No. 3 of these recommendations, most of the islands absolutely and entirely rejected this proposition; and when an island did pretend to accept the proposition, the

terms were made so onerous that they were of no use to the slave. An instance is given of a young girl whose name is Guven, whose mother wished to redeem her—the redemption price was set at 260 pounds although the usual price of an able-bodied man was only 90 pounds.

The Legislative Assembly of Barbadoes declared that "to forbid the flogging of Female Slaves would be productive of the most serious consequences;" they considered the driving-whip an inseparable appendage to slavery; but out of regard to the foolish sentiments of the people in the British Isles, they did revise the Code anyone be so blind to the right as to fail to recognize the justice of the following provisions of this amended law? Read it: "The driver may inflict on any slave, man or woman, or child, at pleasure, ten lashes; the overseer, owner, workhouse-keeper, attorney, guardian, or administrator may inflict thirty-nine lashes," all without trial or order of magistrate or judge, simply at the white man's pleasure, and repeated as often as he saw fit. Is there anyone so big-

roted as not to admit that this law of well deserved its Title, "An Act to Restrain Arbitrary Punishments?" Slavery was descending to its fall; and the inevitable fall came in the course of a few years—the cup of its iniquity was full, and the conscience of the British folk aroused, swept it away from all lands under the Union Jack, by the Act of (1833) 3, 4 William IV, cap. 73, and Britain had cleared her skirts.

#### NOTES.

(1) In England, in the well-known case of Somerset v. Stewart (1772) Lofft, 12 Geo. III, 1: 20 Howell's State Trials, I: in Scotland in the case of Joseph Knight, a Negro v. John Wedderburn, January 15, 1778: 20 Howell's State Trials, 2.

(2) In Upper Canada, largely due to the influence of Lieutenant-Governor John Graves Simcoe, the Act introduced four resolutions which were unanimously adopted. These were:—

(1) That it is expedient to adopt effectual and decisive measures for ameliorating the condition of the slave population in His Majesty's colonies: (2) That, through a determined and persevering, but at the same time judicious and temperate enforcement of such measures, this House looks forward to a progressive improvement (3) See my The Slave in Canada, Journal of Negro History, (July 1920), for a fairly complete account of the disappearance of slavery in the different parts of (the present) Canada. (4) On March 1st, 1799, Wilber-

force introduced a Motion in the House of Commons for the abolition of the Slave Trade; during the Debate, it was stated that the Legislature of Jamaica was not taking steps to terminate this trade, but the

House negatived by a division, 84 to 54, the Resolution to resolve itself into a committee to consider Wilberforce's Motion, 34 Parliamentary History (Hansard), 518—565. Wilberforce and his friends, however, were content as Dundas (afterwards Lord Merville) had proposed that Slavery and the slave trade should come to an end on January 1st 1800: (1823), 8 do., do., N.S. 627. On March 18th., 1823, Wilberforce presented a petition on behalf of the Society of Friends, commonly called Quakers. After

considerable discussion by Wilberforce alone, Buxton gave notice that he would ask the House to "take into consideration the state of slavery in the British Colonies": do., do., 623—630. On March 27th, 1823, Sir Robert Wilson presented another petition for, but same was allowed to "lie on the table." Wilson, it may be said, had two years previously given notice of motion for the emancipation of slaves in the Cape of Good Hope, but nothing had been done on it: do., do., 771. The matter was not reached until May 15th, 1823, when Buxton introduced his resolution, which he urged in an able and impassioned speech, in the course of which he spoke of the condition of the law in several countries. The most interesting part of his speech at this day, is perhaps suggestion that "America may send at her own leisure, and from the adjoining shore, an army to Jamaica, proclaiming freedom to all the slaves—she may do so in exact conformity to our own example; not only in the first American war, but in the recent contest of 1813." Canning in a very able speech, combated the plan of immediate legislative action by the Imperial Parliament; and, instead, introduced four resolutions which were unanimously adopted. These were:—

(1) That it is expedient to adopt effectual and decisive measures for ameliorating the condition of the slave population in His Majesty's colonies: (2) That, through a determined and persevering, but at the same time judicious and temperate enforcement of such measures, this House looks forward to a progressive improvement

in the character of the slave population, such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of His Majesty's subjects:

(3) That this House is anxious for the accomplishment of this purpose, at the earliest period that shall be compatible with the well-being of the slaves themselves with the safety of the Colonies, and with a fair and equitable consideration of the interests of private property:

(4) That the said resolutions be laid before His Majesty by such members of this House as are of His Majesty's Most Honorable Privy Council." In April, Wilberforce had addressed a letter to the Minister suggesting the following improvements:

(1) That the slave should be attached to the Island, and, under modifications to the soil:

(2) That they cease to be chattels in the eye of the law:

(3) That their testimony may be taken quantum valeat:

(4) That when one lays in his claim to the services of a Negro, the onus probandi should lie on the claimant.

(5) That all obstructions to manumissions should be removed:

(6) That the provisions of the Spanish law (fixing by competent authority, the value of a slave, and allowing him to purchase, a day at a time) should be introduced.

(7) That no Governor, Judge or Attorney-General should be a slave owner:

(8) That an effectual provision may be made for the religious education of the slave:

(9) That marriage should be enforced and sanctioned:

(10) That the Sunday should be devoted by the slave to repose and religious instruction; and that other time should be allotted for the cultivation of his provision grounds:

(11) That some measures should be taken to restrain the authority of the master in punishing his untried slave, and that some substitute should be found for the driving system." do., 273.

(6) As Wilberforce said in the House of Commons, June 15, 1824, the resolutions produced "heated and violent resolutions, which the Legislatures of almost all the Islands ordered to be openly proclaimed in all our newspapers. The West Indians ab-

hor alike, the end we have in view and the means by which we hope to arrive at it.



Slavery - 1929

### Immortal Words

WITH another approach of January 1st observed in various parts of the country by members of the Negro race as Emancipation Day, in commemoration of the issuance of Abraham Lincoln's final proclamation emancipating the slaves in the States, cities, counties and parishes of the United States that were on that day, January 1st, 1863, it came these words that will ring through all actual rebellion against the Government of the United States, it is most befitting that we recall and extol along with that of Lincoln the idealism of other great characters whose zeal for human liberty and the cause of abolition.

It is even apparent at this distance from that stirring dramatic period of intense anti-slavery agitation that those times produced abolitionists much less inclined to temporize with the curse of chattel bondage than the great martyr President himself, whose immortal State paper effected the actual freedom of the slaves. While we are not all ready to join the ranks of those super-critics who would distract from the great charity of Abraham Lincoln, we would be blind to the facts of history should we deny that he promulgated the emancipation proclamation primarily, in his own words, "as a fit and necessary war measure for suppressing said rebellion."

But no one can divest Lincoln of the honor of having been motivated by a deep sense of human justice as well as military necessity, when he recalls that the war-time President concluded the wording of his immortal proclamation by saying, "And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God."

Yet in that firmament of zealous and uncompromising souls who saw slavery as the blight it was, transcending all questions of economic justice or military necessity, the forlorn and maybe misguided but nonetheless great in soul, John Brown of Harper's Ferry fame, will never be overshadowed. It was Ralph Waldo Emerson, who in his remarks at the funeral services of Abraham Lincoln, said that Lincoln's brief speech at Gettysburg and John Brown's speech to the court that tried him "will not easily be surpassed by words on any recorded occasion."

Lincoln's Gettysburg address is familiar to every American school boy and girl above the fourth grade, but let us recall the immortal words of John Brown, addressed to the Circuit Court of Charlestown, W. Va. on Nov. 2, 1859, four years before Lincoln

uttered the immortal battlefield cemetery speech. John Brown had just been pronounced "guilty of treason, and conspiring with slaves and others to rebel and murder in the first degree," and was to be hanged on December 2nd following. Sitting "like a block of stone," he heard the verdict and uttered no remark until directed to stand and say why sentence should not be pronounced. . . Then came these words that will ring through all recorded history:

I have, may it please the Court, a few words to say:

In the first place, I deny everything but what I have all along admitted—the design on my part to free the slaves. . . That was all I intended. I never did intend murder, or treason, or the destruction of property, or to excite or incite slaves to rebellion or to make insurrection.

This Court acknowledges, as I suppose, the validity of the law of God. I see a book kissed here which I suppose to be the Bible, or at least the New Testament. That teaches me that all things whatsoever I would that men should do unto me I should do even so unto them. It teaches me further to remember them that are in bonds as bound with them. I endeavored to act up to that instruction. I say that I am yet too young to understand that God is any respecter of persons. . . Now, if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children, and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments—I submit; so let it be done.

I feel entirely satisfied with the treatment I have received on my trial. Considering all the circumstances, it has been

more generous than I expected. But I feel no consciousness of guilt. I have stated from the first what was my intention and what was not. I never had any design against the life of any person, nor any disposition to commit treason, or excite slaves to rebel, or make any general insurrection. I never encouraged any man to do so, but always discouraged any idea of that kind. . .

Now I have done.

These words were spoken in charitable and tolerant tones, while the stalwart but haggard and doomed John Brown leaned slightly forward with his hands resting on a table. That speech would be a fitting recital at any Emancipation program.

Murfreeboro, Journal  
Friday, November 1, 1929

## INTERESTING STORY OF NEGRO RACE TOLD

### E. Porter Bell Writes of Early History of Slaves in United States.

A letter received from E. Porter Bell, one of the oldest residents of Rutherford county who now lives near Smyrna, gives an interesting account of the history of the Negro race and its introduction into the United States.

His letter is as follows:

"I promised some young people that I would tell them what I knew of the negro race, but I have been kept busy trying to keep up with the daily occurrences that there has been little time left to think of the past. However, I will tell them in this article of their manners, customs and treatment by their owners.

"The negro was introduced into the colonies at an early period in the 17th century by a line of ships known as slavers. Africa being inhabited by tribal settlements, each tribe being governed by a chief. There was a continued war between these tribes for supremacy; the prisoners captured in these feuds were sold to the slavers in exchange for goods and by them brought to the colonies and sold for money.

"The negroes brought to this county were of different tribes and of different characteristics entirely. These tribes could easily be distinguished by their facial and bodily markings, but intermarriage soon destroyed those markings and made it guess work with the purchaser as to the characteristics of the negro he was buying.

"The negroes introduced into our section by our ancestors were bought from different slaver vessels. Hence, we found a number of native Africans in our midst and many of their pure blood descendants among whom were undesirable characters. This fact brought forth another problem for our ancestors to solve. How shall we get rid of this undesirable element? This question was answered by the appear-

ing on the scene of action a band of men known as negro traders.

"These men bought this undesirable element and carried them South, thus leaving our section with only a few exceptions in a pleasant relationship as to the negro. As a rule they accepted their condition without grumbling. They realized the fact that they were held as property of their owners in company with his other livestock. The negro was a great lover of whisky and I have never been fortunate enough to find either a man or woman who would refuse it.

"They were great night visitors from one plantation to another. The entire race was void of any inventive genius. Some of them were fine imitators, of this class came the blacksmiths, shoe and boot makers; the greater number seeming satisfied to remain their servile condition. They were great lovers of money and you seldom met with an adult that did not have money in his pocket.

"On visiting his cabin at night you would find it a veritable work shop. Some making shoes, some making horse collars, some making door or foot mats some tying brooms, some bottoming chairs, and they always found a ready sale for these products and it was no unusual sight to see a well dressed negro make his appearance on Sunday morning.

"While men were engaged the women were by no means idle. The women were engaged in piecing quilts, patching, knitting or spinning wool rolls for some was full of superstition and no doubt that the superstition that exist in our land today had its origin on the



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# LINCOLN LETTER REVEALS EARLY SLAVERY VIEW

## Not Pledged To Ultimate Extinction

A remarkable letter written by Abraham Lincoln on the subject of slavery comes up for auction soon in a collection of rare manuscripts belonging to Eustace Conway, and others at the American Art Galleries. The letter is notable as showing Lincoln's sense of humor as well as his capacity for indignation. It presents his opinions on Negroes and on slave owners and mentions his debate with Stephen A. Douglass.

Addressed to Henry J. Raymond, New York editor, and dated Springfield, December 18, 1860, the letter was written just after Lincoln's election when rumors were spreading over the country as to the President's opinions and his proposed program. Raymond and ardent Republican and supporter of Lincoln had heard charges against Lincoln and had been requested by a Southerner, a Mr. Smedes to print them in his journal, the "New York Times."

Mr. Lincoln was not at this time committed to a final policy on slavery and he writes, in reply to one of the rumors, that "I am not pledged to the ultimate extinction of slavery."

"What a very madman your correspondent, Smedes, is," the letter begins. "Mr. Lincoln is not pledged to the ultimate extinction of slavery; does not hold the black man to be the equal of the white unqualifiedly, as Mr. S. states it; and never did stigmatize their white people as immoral and unChristian; and Mr. S. cannot prove one of his assertions true. Mr. S. seems sensitive on the questions of morals and Christianity. What does he think of a man who who makes charges against another which he does not know to be true,

and could easily learn to be false?"

The reference to his debates with Douglas is contained in the lines. "As to the pitcher story it is a forgery out and out. I never made but one speech in Cincinnati, the last speech in the volume containing the 'Joint Debates' between Senator Douglas and myself. I have never yet seen Governor Chase. I was never in a meeting of Negroes in my life; and never saw a pitcher presented by anybody to anybody."

## Shaved Davis And Lee, Now In Printing Shop

By NEILSON O'REAR

James Madison C. Logan, 89-year-old negro of Montgomery, who quotes Shakespeare, Longfellow and the Bible, speaks conversational French, and discusses fluently historical and current topics, says that he is a graduate of "Pine Knot College" and "The Candlelight University." He has never attended school a day in his life and his education has been acquired through close observation and diligent personal application.

At different times Logan was personal servant to two Confederate generals, valet to a French consul, trimmed the whiskers of Robert E. Lee and Jefferson Davis and enjoyed the confidence of numerous other personages high in civil and military life during and after the War Between the States.

Coming to Montgomery in 1873 from Savannah, Logan worked as a barber until his eyesight compelled him to abandon his trade 16 years ago. During the years 1880-1896 he operated a shop in the basement under the old Central Bank on the corner of Dexter Avenue and Court Street. Here men of state and national fame used to gather to discuss politics, art and religion and it was here that Logan absorbed the greater part of his learning. After leaving that shop, he worked for a while in the Exchange Hotel.

### Born A Freeman

Prior to Logan's birth at Richmond, Va., on Sept. 20, 1840, his parents had purchased themselves from their masters. Thus he was born free and remained so until the Proclamation legally confirmed the fact. At the age of ten he began the barber's trade in Richmond at the old Exchange Hotel. While there, A. Paul, French consul to the United States, engaged Logan as valet, which position he held three years. The most difficult part of this job, Logan says, was to keep track of and pay all of the Consul's many bills. While in the

service of Paul, Logan picked up his knowledge of French.

When war broke out in 1861, Logan secured a position with the Confederate General Wise, as personal barber, and went with him from Richmond to the Peninsula. Logan relates a graphic story of the routing of the Confederate Army by McClellan at that time. On a Sunday morning, when everything was quiet and peaceful in the camp, a shell from McClellan's guns burst among the Confederates causing havoc and immediate retreat.

Joining General Joseph E. Johnston, as personal barber, Logan went to Jackson, Miss., and served the staff officers there until the latter part of 1864. He was then transferred to the medical department at Greenville, S. C., where he helped manufacture alcohol for the Confederate army until the close of the war.

### Had Many Jobs

During the intervening years of his coming to this city, Logan visited his home in Richmond, worked in the post-office at Macon, Ga., was weighman for the Southern Express Company in Atlanta and worked as a barber in Savannah. It was in the latter city that he had the privilege of trimming the beard of Gen. Robert E. Lee.

Logan was secretary of the "Gray Eagles," the only colored fire company of Montgomery in reconstruction days. Ferry Henshaw was chief and Ben H. Screws secretary of the fire department at that time, he said. He was also a member of the first board of trustees of Hale's Infirmary.

Although only nine years old at the time, Logan recalls with clarity the gold rush to California in '49. He tells of the covered wagons which transported entire families across the continent, and of his ambition to go with them.

Gen. Joseph E. Johnston, whom Logan considers the greatest man he ever came into contact with, he declares, was a true Christian gentleman. He accorded the lowest slave and the highest officer the same treatment, Logan said. There was an understanding between officers and servants of his staff that no food or animals were to be stolen from the inhabitants. In 1862, Logan was with Gen. Johnston in Chattanooga when Jefferson Davis with his family, came to visit the General. Logan again trimmed the beard of one of the South's greatest men.

From outward appearance, Logan still has many years to live. He works regularly every day at the Beers Printing Shop on Lee Street. He is extremely active and although his eyesight is too weak for concentration, he gets about ably. His greatest desire now is to go back to his old home in Richmond and spend a few days just wandering around among the scenes of his boyhood. He says that he has worked hard all these years and his only regret is that he has no money with which to enjoy old age.

## WM. WELLS BROWN

(By Fred Landon)

The name of William Wells Brown ought to be better known to the colored race than it is at present and it is interesting to note that in the recently issued volume 3 of the Dictionary of American Biography nearly a full page is given up to a sketch of this man of color.

Negro reformer and historian, William Wells Brown was born in Lexington, Ky., about 1816. When but a youth he was taken to St. Louis and hired out on a steamboat. Next he was employed in the print shop of Elijah P. Lovejoy, then editor of the St. Louis Times. Working in this capacity Brown got his start in education; but he was hired out again on a steamboat at the close of the next year, being still a slave.

In 1834 he escaped into Ohio, intending to cross Lake Erie into Canada. On the way he was sheltered by a Quaker, Wells Brown, whose name he assumed in addition to the name William which he had borne as a slave. He now took up steamboating on Lake Erie and obtained the position of steward in which he was able to aid many a fugitive in getting to Canada. In the year of his escape he married a free colored woman by whom he had two daughters. Profiting by school instruction and by held from some friends he acquired considerable knowledge of the fundamentals. In the North he soon learned to speak so fluently that he could easily present the claims if the Negro for freedom. During 1843-48 he was variously employed as a lecturer by Anti-Slavery Societies and was also interested in temperance, woman's suffrage and prison reform and was associated with such ardent abolitionists as Garrison and Wendell Phillips.

In 1849 he visited England and represented the American Peace Society at the Peace Congress in Paris. He was welcomed by such famous Europeans as Victor Hugo, George Thompson and Richard Cobden. He remained abroad until 1854. During the years of his activity as a reformer he found time also to study medicine but his reputation, outside of his re-

form activities, is chiefly as an historian, his writings covering various fields. His own life and experiences he wrote in 1847 under the title "Narrative of William W. Brown, a Fugitive Slave. In 1852 he published "Three Years in Europe" and in 1853 "Clotel, or the President's Daughter, a Narrative of Slave Life in the United States." He wrote two plays, "The Dough Face" and "The Escape" and in 1863 published his first history, entitled, "The Black Man, His Antecedents, His Genius and His Achievements." This book went through ten editions in three years. "The Negro in the American Rebellion, His Heroism and His Fidelity" also made a favorable impression and supplied the need for an account of the part played by Negroes in the Civil War. The last work of importance which he wrote was "The Rising Sun, or the Antecedents and the Advancement of the Colored Race" (1879). In this book he undertook to trace the history of the Negro from Africa to America. For many years he was the chief authority in America on the history of his race. He died at Chelsea, Mass., on Nov. 6th, 1884.



# LADY SIMON WRITES ATTACK ON SLAVERY

Wife of Sir John Puts Total of  
Those in Bondage Now at  
Above 4,000,000.

SAYS WE PAY DEARLY

She Tells in Book of Servitude In  
Africa and Asia and Cites  
Jefferson's Principle.

Wireless to THE NEW YORK TIMES.  
LONDON, Nov. 18.—Lady Simon, wife of Sir John Simon, in a challenging book entitled "Slavery," to be published here tomorrow, urges modern civilization to stamp out "this greatest crime against the human race." The book is dedicated to "Amanda of Tennessee and to all those who have suffered and still suffer in slavery." Sir John is chairman of the Simon Commission which has just completed an investigation of India.

In her work for the abolitionist movement Lady Simon has the sympathetic support of her husband, who has written a preface to the book, the object of which, he says, is "to direct public attention to the survival in various forms of chattel slavery in the world today."

"The modern problem is not national but international," Sir John continues, "and the new task is not to convince enlightened men and women that slavery is a monstrous and hideous thing, but that it still prevails over large portions of the earth and can be swept away by leadership and pressure by the League of Nations."

Lady Simon begins with the assertion that there are at least 4,000,000 to 6,000,000 slaves in the world at present, with "widespread tolerance of the ownership of slaves." At the present rate of emancipation it would take a thousand years to set them free, "if the civilized world remains apathetic and fails to realize the nature of the crime and to exert itself to abolish this great iniquity," she writes.

"The practice of slavery in any shape or form exacts a stern penalty, not only by poisoning the mentality of the individual slaveowner, but the nation itself must pay a dreadful price." She also declares: "America today is paying a hundredfold penalty in political, racial and economic embarrassment for the crime of bringing into her cotton fields over 5,000,000 slaves, stolen from their peaceful homes on the African continent."

She discusses the conditions of slavery wherever it exists, citing Abyssinia, the Sudan, Arabia, Sierra Leone, Liberia, China, Burma and Nepal, and she concludes with a consideration of other forms of servitude, such as peonage, contract labor and forced labor. She asks

readers to support the view that slavery is a crime against the human race and to "accept the general principle expressed with memorable eloquence by Jefferson that all men are created equal."

## THE BATTLE SONG OF JOHN BROWN

*Times, 10-27-29 New York, N.Y.*  
It Is a Doleful Tune of Uncertain Origin, but  
Millions Have Marched and Many Have  
Died to Its Accompaniment

By DON C. SEITZ.

**M**ORE people have been killed to the tunes of the "Marseillaise" and John Brown's "Body" than to any other melodies known to man. The story of the first is well authenticated and its author, Rouget de l'Isle lived until 1835 to look back upon the red river his air had set in flood. They hanged John Brown of Ossawatimie at Charlestown, Va., on Dec. 2, 1859, and so released a soul that went marching on in a way that quite astonished the men who insisted upon releasing it from mortal clay. He had earned the rope on the night of Oct. 16, 1859, at Harper's Ferry, by throwing a stone in the face of the Southern slave power, and personally was not much given to music. Many said the man was mad and belonged in an asylum. Few, if any, thought he had such a vigorous soul, at least in the matter of marching.

The "Marseillaise" is a sprightly, invigorating air that stirs men to charge bayonets. "John Brown's Body," to the contrary, is a doleful ditty, resembling, if the truth be told, the celebrated tune upon which the old cow died. While the "Marseillaise" stirs, the mournful notes of the "Body" would in an ordinary case provoke the killing only of those who sang it. Yet millions have marched to it and many thousands have died while the bands played it. The main point is that nobody knows who wrote it. There are claims and conjectures, but few facts upon which to go.

### A Self-Written Song.

In truth it seems to have written itself. It came to life, however, in Boston and found its way into print in the columns of The New York Tribune on July 28, 1861. The correspondent who favored the paper with the effusion wrote from Boston on July 24:

"Fletcher Webster's fine regiment left here yesterday. Last night they had a review on the Common and made an excellent appearance. As

known as the Boston Light Infantry, who had gone into camp at Fort Warren on April 28, 1861.

### A John Brown in the Quartet.

The members of this quartet were C. E. B. Edgerly, N. J. Purnette, one John Brown and Mr. Jenkins himself. Brown had a good voice. Jenkins implied that the song in its beginning did not refer to the hero of Ossawatimie at all, but to the musical member of the quartet, and pointed to the knapsack stanza in proof. The first verse, he averred, was written by Private Hedgreen, and adapted to the air of "Say, Brothers Will You Meet Us," by one James E. Greenleaf, also a soldier.

Patrick Sarsfield Gilmore, afterward famous as a leader, was bandmaster. He noted down the production and his band played it for the first time on Sunday, May 12, 1861, when a special occasion was made of dedicating a new flagstaff at Fort Warren. The Rev. George H. Hepworth, afterward editor of The New York Herald, under the younger James Gordon Bennett, made the address.

Thereafter the song grew in words and favor, despite the fact that Major Newton, commander of the battalion, tried to have the verse modified to carry the name of Colonel Elmer E. Ellsworth of Ellsworth's Fire Zouaves, who had just been killed at Alexandria, Va., by a hotel keeper who resented his pulling down a Confederate flag that was waving too close to Washington, from the roof of his hostelry. This effort failed, perhaps because "Ellsworth" did not fit the threnody, and, besides, the appeal of the real John Brown was on.

The battalion was mustered by turns into the Eleventh, Twelfth and Thirteenth Massachusetts regiments and carried the song with them, which gained as it went. It literally rose from the ranks. The "Pet Lamb" lines, according to Mr. Jenkins, were relics of the effort to inject Ellsworth into the composition.

they went down State Street, on their return to the Island, they sang the new John Brown song, which originated, I believe, at Fort Warren, and which is a great favorite among the soldiers here. I believe it has not appeared in The Tribune, and I therefore send you a copy."

As published, the composition read:

### JOHN BROWN SONG!

*John Brown's body lies mouldering  
in the grave,  
John Brown's body lies mouldering  
in the grave,  
John Brown's body lies mouldering  
in the grave,  
His soul's marching on!*

### CHORUS:

*Glory Hally, Hallelujah! Glory Hally,  
Hallelujah! Glory Hally, Hallelujah!  
His soul's marching on!*

*He's gone to be a soldier in the army  
of the Lord,  
He's gone to be a soldier in the army  
of the Lord,  
He's gone to be a soldier in the army  
of the Lord,  
His soul's marching on!*

### CHORUS:

*Glory Hally, Hallelujah! Glory Hally,  
Hallelujah! Glory Hally, Hallelujah!  
His soul's marching on!*

*John Brown's knapsack is strapped  
upon his back,  
John Brown's knapsack is strapped  
upon his back,  
John Brown's knapsack is strapped  
upon his back,  
His soul's marching on!*

### CHORUS:

*Glory Hally, Hallelujah! Glory Hally,  
Hallelujah! Glory Hally, Hallelujah!  
His soul's marching on!*

*His pet lambs will meet him on his  
way,  
His pet lambs will meet him on his  
way,  
His pet lambs will meet him on his  
way,  
They go marching on!*

### CHORUS:

*Glory Hally, Hallelujah! Glory Hally,  
Hallelujah! Glory Hally, Hallelujah!  
They go marching on!*

*They will hang Jeff Davis to a tree,  
They will hang Jeff Davis to a tree,  
They will hang Jeff Davis to a tree,  
As they march along!*

### CHORUS:

*Glory Hally, Hallelujah! Glory Hally,  
Hallelujah! Glory Hally, Hallelujah!  
As they march along!*

*Now, three rousing cheers for the  
Union!*

There was some suggestion that the Abolitionists sang something in the same rhythm during the '50s, which led T. Brigham Bishop, a composer of some note in minstrelsy and whom I knew as a boy when he headed a troupe of black-faced warblers touring in Maine, to claim that he had had a hand in creating the immortal piece.

### Another Version Given.

When he died in Philadelphia in 1905. The North American of Aug. 17 made the statement that "John Brown's Body Lies a-Moldering in the Grave" had its beginning in an impromptu song, originally called "Glory, Glory, Hallelujah," which Bishop wrote, getting the suggestion from a cousin named Andrew Johnson of Portland, Me., whom he met coming from a religious revival well heated with the hope of salvation, crying out "I'm going to be a soldier in the army of the Lord" and emphasizing this with "Glory, Glory, Hallelujah."

Bishop built a camp meeting song out of the cousin's words that was widely popular and may readily have got itself woven into "John Brown's Body." He was a member of the Bernard Covert's Boston Concert Company and made a hit singing it.

Gustave Kobbe, in his "Famous American Songs," accepts the Fort Warren version of the origin, pointing out sundry changes it underwent in time. "A" was placed before "moldering" in the first verse. "But" was put in front of "his" in the refrain of the first, second and third stanzas. "As" was made to precede "they" in the refrain of the fourth. "Sour Apple" was inserted ahead of "tree" in the fifth; the refrain of the sixth was amended to read "they" instead of "we." In the chorus, "Glory, Glory" took the place of "Glory Hally."

With its strange origin and all the tinkering it remains the first American march. It roared through the Argonne and helped make the world more or less safe for democracy. It freed the slave.

In this form it went forth to encounter the lively "Dixie" on the battlefield, which may explain why it took a trifle more than five Yankees to lick one rebel. There seems to be no doubt that the melancholy melody arose among the troops at Fort Warren, where they awaited the call to the front and accumulated homesickness. Twenty years ago, James Howard Jenkins, who had been a private in Company I, Twelfth Massachusetts Infantry, made the statement that the song came into being from the lips of a quartet belonging to a battalion



Slavery-1929

## Former Slaves Hold Reunion In Alabama

(From the New York Times.)

The Old Slaves of Alabama gathered in Birmingham recently to sing the melodies of their youth. They are not slaves, now, of course, though they are old. They have been free for more than three-score years. But their memories have gilded the days that passed before the edict of their emancipation, and for eighteen years they have been meeting once every twelve months to celebrate in song and reminiscence the old plantation, the Marster and the Missus and the days of the war that gave them the freedom, which if you will believe them, they did not want.

How they all come to the reunion, nobody knows. Many of them were brought by the white folks in shiny cars to the auditorium of the Industrial High School, in which the gathering took place. Others came by train on tickets that white folks supplied. But from the poor farm, from comfortable cabins near the Big House, from homes of their own which their industry or their good fortune has provided, they arrived, and white folks came too.

### A WHITE ATTENDANCE

Indeed, leading citizens of Birmingham were present at the most recent reunion. They sat and listened to the decrepit old men and then drink, dey went out into de lot en spied shaky old women who wanted, so they sang, dat colt, en one uv 'em tuk a fancy to it en to be carried back to Old Virginia; who re-say, 'I'm gwine bridle en saddle him en ride gretted that master who was in the cold, cold'im.' ground; who longed for an old Kentucky home, and who, waiting for the chariot to swing low, promised Old Black Joe that they were coming. There were stories in Birmingham that white folks wept. But not all of the songs were sad in themselves. There was "Dixie," for example, which is sad—to some people—only because it can never be sung again in the way it used to be sung.

When they were not singing, the old negroes sat or stood about in groups telling stories; perhaps about the time when Young Marster rode off to the war. Some were with the Southern Army. They give full play to their imaginations when they are weaving their tales of combat; the list of the engagements in which they took part is a roster of the war's battles and the number of enemy slain in hand-to-hand encounters is legion. The men the old warriors, had little to say about their tasks on the plantations, but the women remembered the pleasant brick kitchens, the shady yards, the songs in the cotton field of the cheerful routine of the Big House.

### THE OLD SLAVES' PRESIDENT

Simon Phillips was at the meeting. Old Uncle Simon has been president of the organization since it was formed, and he enjoyed telling about the first informal meeting in a wood one afternoon. He and his old cronies thought it would be a good thing if they came together every year for a barbecue, a singing and a talk about their white friends, who also would be present and speak. The purpose was to keep alive the friendship between old slaves and former masters and the children of former masters.

The first white man he went to see about it was Colonel T. O. Smith, president of a large Birmingham bank and one of the owners of Smith's Park. Marse Tom allowed that the negroes might hold their meetings in the park and to his death he was a contributor to the organization. Other white men also contributed. For Simon was not the only influential Old Slave. Another was Andy Beard, the inventor of a plow. He was always able to meet men of affairs, and they aided not only the annual reunions but some of them put up a plant and for some years manufactured the plow that Uncle Andy had invented.

Uncle Simon got his name from a family that has been prominent in Mississippi for generations. But he grew up in Alabama. His father, his mother, all the family, were sold to Bryant Watkins, in Hale County, and Uncle Simon was bodyguard to Marse Bryant in the war. About the war he told a story.

The enemy was coming. The household got all the silver, all of the finery, all the provisions, all of the light furniture and the stock, including cows and horses and mules and pigs, and took them to a wood some miles distant. That is, they took all of the stock except one colt that was hard to catch. And the colt spoiled everything.

### THE STORY GOES ALONG

As Uncle Simon tells it: "Along come de Yankees, en atter going thoo de house er present at the most recent reunion. They sathelpin' deyself to what dey could find to eat and listened to the decrepit old men and then drink, dey went out into de lot en spied shaky old women who wanted, so they sang, dat colt, en one uv 'em tuk a fancy to it en to be carried back to Old Virginia; who re-say, 'I'm gwine bridle en saddle him en ride gretted that master who was in the cold, cold'im.'

Well, it tuk a powerful long time to rope 'em en bridle 'im, en saddle 'im, but dey done it, en helt 'im 'til dat Yankee got astride uv 'im, en den dey loosed dat colt, en bless me if he didn't make fer whar de wuther stock wuz jes' like he wuz shot out uv er cannon."

The memory of it took possession of old Uncle Simon and his sides shook with laughter at the joke on his Old Marster.

"What did your Old Marster do?" he was asked.

"Well," said Uncle Simon, "he jes' went back en sat on de front porch, en w'en he seed 'em gwine by wid all his bes' horses en mules he jes' 'gun ter weep silently, en all de little niggers in de quarters come a'runnin', en when dey seed Old Marster cryin' dey set up a howl en jes' cried him down."

Uncle Simon and others at the reunion have the manner that they learned in the home in which they were servants in slavery times. Uncle Simon is proud that he has missed only three Confederate reunions. Every year he goes as the guest of the Confederate camps in Birmingham, and at the reunion at Montgomery, the city in which Jefferson Davis took the oath as President of the Confederate States a number of prominent Southern officers of high rank had their pictures made in a group with him and the photograph was published in the Montgomery Advertiser.

### "TO ROSE OF ALABAMA"

Lem Nixon, said to be 94 years old, was also at the recent gathering. He came to Alabama from Mississippi, and sings:

"Away from Misstissippi vale

Wid my ole hat dar for a sail.

I crossed up on a cotton bale  
To Rose of Alabama.

I landed on de sand bank,

I sat upon a holier plank,

An' dar I made the banjo twank,

For I se of Alabama.

De river rolled, de crickets sing,

De lightning bug he flash his wing,

And den like a rope my arms I fling

'Round Rose of Alabama."

Missing at the reunion this year was Frank McCree, a negro barber who died recently. He came to Birmingham more than half a century ago. The late B. B. Comer, a former Governor, was one of his customers. Uncle Frank was so highly regarded by his white friends that they have erected a public monument to him. Former Governor W. D. Jelks and former Mayor George B. Ward were among the contributors to the memorial fund.

### MANY WHITE SPEAKERS

At the Old Slaves' reunion from year to year many leading white citizens have spoken, including judges, Governors, United States Senators, lawyers, bankers, industrialists and old Confederate soldiers of high rank. They themselves have traded reminiscences of faithful negroes. There was Uncle Daniel Walker who for forty years was sexton of the Baptist Church in Bufaula, Ala., and whose funeral took place in the church he had served and not

BRONX, N. Y.  
NORTH SIDE NEWS

JUN 16 1929  
HARRIET B. STOWE  
HONORED BY NEGROES

Author Of "Uncle Tom's Cabin" Feted At Hall Of Fame On Birthday

The birthday of Harriet Beecher Stowe was commemorated when several negro organizations placed wreaths on the bust of the author of "Uncle Tom's Cabin," in the Hall of Fame, at New York University.

The speakers included Dr. Robert Underwood Johnson, director of the Hall of Fame; Cleveland G. Allen, negro writer; the Rev. Dr. William L. Imes, pastor of St. James's Presbyterian Church; Dr. R. W. Bagnall, of the National Association for the Advancement of Colored People; Mrs. Ida Gibbs Hunt, Miss Blanche Watson, Dr. John W. Robinson, pastor of St. Mark's Methodist Episcopal Church, and Miss Marguerite Abrams.

STATE  
COLUMBIA, S. C.

JUN 1 1929

The Sword of Benj. F. Butler.

Walter G. Elliott, "lieutenant colonel, retired," evidently of the Negro race, made an interesting find in one of New York's shop windows, and writes the Springfield Republican with the hope that persons would come forward with \$1,000 to save from vulgar relic hunters a "magnificent sword" presented to General B. F. Butler, who was more frequently designated in the South forty and fifty years ago as "Beast" or "Spoons" Butler.

The sword, displayed in a silver-smith's window, had attached to it this descriptive card:

"For sale: Silver-gilt sword (set with jewels) inscription: 'Maj.-Gen. B. F. Butler (1818-1893) from the colored people of Fortress Monroe, Norfolk, June 1, 1865.'"

And here is the ex-lieutenant colonel's flowery appeal:

Knowing its recipient at the time aged negroes by offering their "slave pensions" from the federal government in return for a fee was under arrest at Bolivar, Tenn. The Hardman county sheriff who arrested him said he gave the name of Ben Hobson, alias W. A. Armistead. The sheriff said the prisoner was not employed by the federal government.

I am proud enough of the old state to believe that after half a century the acrimony and prejudice of local, national and partisan politics have sufficiently calmed down to accord such a place in recognition of such acts of the man as were altruistic beyond dispute.

If such a token from the colored race to a man with such a record (of deeds at least) is considered undesirable, I should fancy that the inspiring tribute to another brave man honored by the colored race should be turned from the Capitol and faced towards the rising sun and a new day.

We do not know whether this sword will be "saved" or what will be done with it if "saved." But whatever was done by "the colored people of Fortress Monroe" in June, 1865, in the way of honoring B. F. Butler, at this late day and in view of the later stamp of history, they might find—in their own race—many characters whom they could honor with vastly greater honor to themselves than the memory of Ben F. Butler

in the church attended by men of his race. The pastor preached a sermon about him and the deacons were his pallbearers.

The old slaves are intensely loyal to their own people and are dubious about all whose names are strange. The story about how President Cleveland was snubbed by a black mammy was recalled here the other day. Mr. Cleveland was a guest at the house of General John B. Gordon and the General sent a carriage out to a near-by plantation to bring in one of the old slaves to see the President. The coachman told her to get ready. "What's his name?" she asked coolly. On being told she drew her rows together in thought. "Ain't ever heard uv 'im," she said at last and declined to go a step. President Cleveland enjoyed the joke as much as any one.

SLAVE PENSION  
SEWER ARRESTED  
BY TENN. POLICE

Jackson, Tenn., August 7.—(P)—Federal officers here were advised today that a man alleged to have dropped aged negroes by offering them "slave pensions" from the federal government in return for a fee was under arrest at Bolivar, Tenn. The Hardman county sheriff who arrested him said he gave the name of Ben Hobson, alias W. A. Armistead. The sheriff said the prisoner was not employed by the federal government.



# FORMER SLAVES IN REUNION

BIRMINGHAM, Ala.

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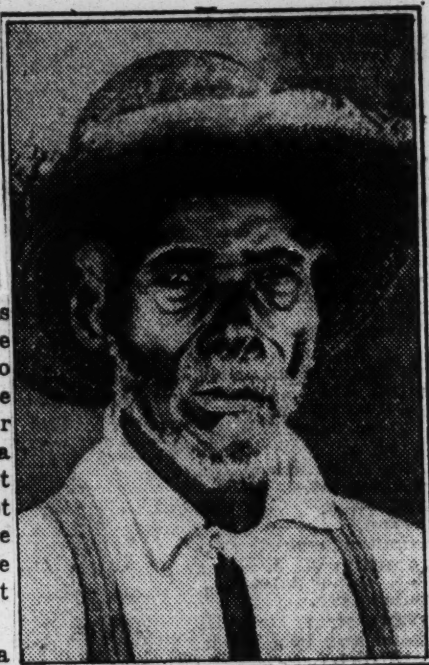
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## An Ex-Slave.

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## Arlington Ban Lifted for Negro Guide; As Slave and Free He Spent 90 Years There

WASHINGTON, Aug. 23 (AP).—The War Department lifted the ban against civilian burials in Arlington Cemetery long enough today to permit "Uncle Jim" Parks to begin his long sleep in the reservation, where he spent his life as a negro slave

aging. His old eyes watched the ever increasing wave of white headstones roll farther and farther through the lanes and glades of Arlington "Estate" as the nation buried its heroes of that and later wars.

For almost ninety years the place was home to him. He was born there, played and toiled and was married there in the crinoline days of his half forgotten past. He was "fussed at" by Major Custis, ran errands for "Miss Mary," and bowed low to the stately figure of her husband, General Lee.

The guns of war spoke soon after he and 500 other slaves had been freed by their master. Blue clad soldiers came to the plantation and the spurred boots of their officers rang discord through the quiet house that had been Lee's home.

The blue soldiers marched south and soon the bewildered Parks was aiding in the first military burials at Arlington. He helped build Fort Whipple, the Civil War fortification where Fort Myer now is. Time quieted the cannons and peace returned to the old plantation, but never again the old order.

Time brought progress and more wars and more changes. But "Uncle Jim" stayed on. Lately, physical incapacity has kept him from the places he loved best, but he has dreamed more poignantly than ever of the proud days of lace and lavender, forgetting, perhaps, at times the changes personified in the children of his children, five of whom served with the American forces during the World War.

He never wanted to leave his "home." And by the War Department's ruling, he never will, his grave being sealed and hallowed with a salute of soldier's guns.

boy, a freed slave, an aging worker and a guide. A slave of George Washington Parke Custis, the adopted son of George Washington and father-in-law of Robert E. Lee, he saw the battle-tides of the Civil War roll over the wooded hillsides and fields where he played as a boy, saw the coffins "stacked like cordwood" after Manassas. Then, puzzled and



+ + + +

religious qualification for the colonial and town suffrage. The removal of those two stumbling blocks could only be brought about by hard knocks; and the acceptance of those two reforms was a proof that they had long stood in the way of the prosperity and happiness of the people of Massachusetts."\*

### THE PROVINCE CHARTER

In 1691, under William III, Massachusetts received a new charter known as the Province Charter, since it vested the territory formerly comprised in Maine, New Plymouth, and Massachusetts, together with Nantucket and Martha's Vineyard, in the "Province of the Massachusetts Bay in New England." Although it granted more self-government than most of the other colonies enjoyed, it was not so free as the old charter. Under the Province Charter, the governor, appointed by the King, had the right to veto the election by the General Court of members of the upper house, and to veto measures passed by the General Court. The laws were also subject to disallowance by the King. The appointment of judges, too, was in the hands of the governor and council, but this was an important act as it separated the courts from the legislature. Property, not religion, was made the basis of suffrage. The Royal Governor never became as powerful in fact as he was on paper, as he was dependent on the General Court for his salary, and as a result had to sign most of the laws that it passed. The first Royal Governor, Sir William Phips, was a Negro boy who became rich by discovering a sunken Spanish treasure ship.

Some gains in this change were: (1) suffrage was extended to all men who met a certain small property qualification; (2) toleration was extended to all Protestant sects; and (3) an independent judiciary. Also the territory of Massachusetts was enlarged to include Nantucket, Martha's Vineyard, Plymouth, and Maine. Maine remained a part of Massachusetts until March 15, 1820. Nova Scotia was named in the charter, but at that time it was French and when it was conquered by England it was made a separate English province.

\* Commonwealth History of Massachusetts. Chap. XXI. By A. B. Hart. State's History. Co., Inc., Publishers.

BOSTON, MASS. June 2, '30  
Dear Prof. Work: I trust you find these hasty notes of interest; if I do not make them at the time, they are gone forever.  
From review in B. Transcript, May 31, '30 of: The Boston Transcript.  
A history of its first hundred years. (Joseph F. Chamberlin) \$3.50 H-M Co.  
"The Transcript played an important part in the slavery question, the battle covering three decades. As we have seen, the paper cordially welcomed Garrison and his Liberator. Later it was to turn against the radicals in the anti-slavery ranks on the ground that their attitude was doing more to injure than to help the cause. As early as 1875 the Transcript printed out 'There can be little doubt that the South is anxious for a Southern Confederacy'. It was a striking prediction."

W. S. Allen



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